

## THE LORD'S SERMONS



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## Original title: PREDIGTEN DES HERRN

### Introduction

*(Received from the Lord through Gottfried Mayerhofer in Trieste on November 22, 1871)*

or many years in the churches every Sunday a Gospel from the story of My earthly pilgrimage is read to the congregation and interpreted according to the spiritual level of the preacher.

The time is approaching when a reform of the entire Christian worship will be undertaken and when, perhaps, most of the existent rites and ceremonies will be abolished leaving for the meetings of the Christian congregation only the sermon or the explanation of the Gospel, which I left you. Through My scribe I shall now - for all present and future followers and reverers of My Word - explain in more detail a number of Bible texts from the New Testament as they have never before been explained by anybody, so that a wrong interpretation may not lead to idolatry and worship of things that at the most may be revered, but never worshipped.

This series of texts from the Gospels, which shall once more remind you of My words, shall be presented to you in the way in which they apply to your temporal life, and besides they shall show you how these words - spoken almost two thousand years ago - are coming true; for already then I said that the world and everything in it will pass, but My words will remain forever. Amen.

### - Sermon 1 -

First Sunday in Advent. The Signs of the Future

t. Luke XXI, 25-26: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken."

*(November 23, 1871)*

This is that text from the Gospels with which the ecclesiastical year usually commences. It is read to the believers at church every year, explained in one way or another, so as to best serve the preacher's purpose. Even if many of them do speak of signs and miracles, only a few know what these signs actually consist in and in what way they will announce the time to come. Most preachers choose their explanations of this text from the political life thus endeavouring to explain what is spiritual with wordly examples. This is quite as futile an effort as if one would try to explain the spiritual world through the material, whereas it should be the other way round, since the happenings in the world are the result of spiritual upheavals.

Behold, My children, when in those times I spoke of signs and predicted to the Jews the destruction of their temple, only few of them believed My words because they did not know Me. Now, when I am telling you the same, there are quite as many doubters and non-believers expecting the signs from a different side than where they will actually be coming from.

At that time I predicted the destruction of the temple of Jerusalem and the end of the Jewish people as an independent nation. I told them that the way in which they were observing their religious laws was contrary to what Moses and the Prophets had wanted to give them, and that an end must be made to this conception and practice by means of the true interpretation for the sake of which I had come and sacrificed My life.

They did not want to relinquish what through habit had long since become their faith or religion. For them the temple in Jerusalem represented the spiritual edifice of religion. However, since things were so bad in that temple and religion was preached and practised to suit the interests of priests and Pharisees, this material temple had to be destroyed if mankind were not to rot in the muddy, stagnant water of their lowest passions. Another, spiritual, everlasting temple, for which I laid the foundation-stone during My life on earth, could only be built on the ruins of the former.

As from that time and since My ascension, signs have been given, and still are being given, until My Second Coming, admonishing people to convert, but it never seemed to be the right time to

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destroy the present temple, namely Rome and its establishment. Even if a ray of light heralding the future illumined the heart of many a person, in Rome it stayed dark and kept getting darker instead of lighter.

What once happened in Jerusalem, where the armed Roman power during a long time respected the religion and customs of the Jews and gave them a free hand, has happened also with Rome until this day. The mighty, with the sword in their hand, well aware of the nuisance in Rome, did not want to make an end to it, but preferred to use it in their own interest. However, just as once the Jews brought about the destruction of the temple and their own downfall through their presumptuous and

rebellious attitude, the edifice of the infallible on Peter's chair in Rome will collapse through the presumption and blindness of his own assistants and will have to make room for My teaching as once before.

What happened when I first came to the earth as a man will happen again. There will be signs - happy they who understand and heed them for their own benefit and that of their fellowmen! Spiritually that which has been predicted will commence - and actually has already commenced - with exactly the same symptoms as once during My pilgrimage on earth. Wars and uprisings, the persecution of My followers, fear of the future and all kinds of diseases were the early signs then and shall not be absent today. Not that I am sending them, but men work their own destiny through non-comprehension of My divine words that shall remain unchanged forever. The wind of spiritual freedom is blowing also today, penetrating all human hearts. The human rights that have been disregarded for so long want to be respected and no longer trampled underfoot by just one class - the more powerful.

It says that even a worm will turn when trod upon. Well, the mighty of the church and the world have trod on the worm long enough, endeavouring to completely subjugate it and let human dignity begin only with them. But they went too far. This they feel and are now - in their fear of the consequences - looking for means to stop this development. But in vain! As once in Jerusalem, also these mighty of today will reap what they have sown.

At that time I advised My followers to be moderate in everything, to retain their souls and bodies pure and not to misuse them, so that they may stand purified before the Son of Man when He shall come.

The same admonition applies also today: "Watch and pray that ye enter not into temptation!" Keep yourselves pure, gain strength through your faith in My love and My divine care which, even if it allows the most terrible things to happen, will never punish those who have followed My teaching with childlike trust and practised it with faithful zeal.

The signs of the time will pass you by when you have learned to adapt your body to a minimum of physical needs, but instead are more concerned with the building up of your spiritual being. Then - as once My followers did - you will praise My greatness, love and mercy even over smoking ruins of worldly splendour and battlefields, where matter has been defeated, but the spirit liberated. Amen.

## **- Sermon 2 -**

Second Sunday in Advent. John's Inquiry

t. Matthew XI, 2-6: "Now when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another: Jesus answered and said unto them. Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me."

St. Matthew XI, 27-30: "All things are delivered unto me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

*(December 4, 1871)*

When John was in prison he sent some of his disciples to Me to ask whether I was the promised Messiah, who was to liberate the people from oppression and raise them to that spiritual dignity for which they had actually been created, - or whether he had to wait for another.

This question, whether I am actually the one about whom the prophets had spoken, has again arisen in the minds of those who lack a clear understanding. They slightly suspect a future spiritual state, by which the old, traditional religious customs will be partly abolished and partly reduced to their proper measure, and that is why they, too, are sending their disciples that they may ask: "Art thou he that should come, or do we look for another?"

These disciples or adherents of the actual, true religious teaching are still prejudiced by the religious principles impressed upon them since their childhood, which sometimes misrepresent My teaching and, together with the ceremonies, have always been confusing for the believer.

These men or disciples, who are the leaders of religious movements, are not yet free from prejudices. They are asking Me within their hearts: "Are we doing the right thing or not?" And I, who am now through My servants presenting the teaching as I once did and keep on explaining it, say to them: "Look at what I am doing. See how My children understand the love of God and their neighbour. See the miracles that willpower works in some individuals, not like once through My own hand, but in a way that in many cases will confound your scholars and physicians."

At that time I said: "You are like children! You have piped and your playmates did not want to dance; you have mourned and they did not want to lament!" And now I am again saying: "In your childish minds you believe and hope that men will follow your leaders, but you shall see the contrary! You men will be mourning together with your leaders, but you will be unable to draw tears from anyone, nor awaken any pity!"

As it was once, it is also today and shall always be: The Kingdom of Heaven must suffer force! With force the old Adam must be driven out and the new one put on with a firm will, otherwise all efforts at reform are futile. A compromise, partly to adhere to My teaching and partly to rites of obsolete institutions, will not work. I am a spirit, and he who wants to worship Me must do so in spirit and in truth. To worship with truth means: with unshakable faith - with force. And whoever seizes heaven with force shall also take possession of it.

Men had then and have still now a wrong idea of John, My forerunner, and of Me. They saw John from their own, worldly viewpoint and thus they looked upon Me as one who would improve the worldly conditions. And every forerunner and earnest fighter for My teaching will fare as did John; he will be understood as little as I am who have been among you with My teaching already for some years, revealing Myself to you directly and indirectly through My scribes and servants. People everywhere, even if they know My teaching or are now getting to know it, want to adapt it to life in such a way that no sacrifice or self-abnegation is needed in order to become My disciples, My children.

What I once said about the city of Judah applies still today to the great cities of your earth. Where there should be the greatest enlightenment, there reigns the greatest darkness. And in those cities where I reveal Myself directly to the people, I am ignored most of all, just as once in Cana where I performed the first miracle in public.

Although over a thousand years have passed, mankind has remained the same.

I once said: "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son." And I regret to have to say also now: "Only the divine love knows in its highest sense Me, the love that is active in unison with wisdom."

Men want to find Me, but do not know how to seek. Both, those who lead and those who are being led are still prejudiced and, like Moses, they have a threefold cover over their eyes. And even if I want to lift it and call to them: "Come unto Me all ye that labour and are heavy laden, and I will give you rest!" - they do not understand My call. They do not yet know the voice of their shepherd and are like lost sheep that shall reach the light of love, truth and full awareness only after a lengthy groping in the dark.

What I once said will apply also today: "These things will be hidden from the wise and prudent, but revealed to the simple who seek with their heart."

All the reformers now leading the believers and hoping for better spiritual conditions will have to relinquish many of their pet ideas, and so will their followers. They will have to go through many a bitter experience until they comprehend the words I once spoke: "My yoke is easy and My burden is light!" Learn from Me meekness, gentleness and the love of your fellowmen or, where religion is concerned, tolerance, then you will find peace of mind and be able to pass this peace on also to others who still lack it.

As at that time, prior to My years of ministry, all these things took place and John preached in the desert as My forerunner, it is now too - prior to My actual coming. My forerunner is again My direct revelation to individuals.

The spiritual wind is blowing. It comes from My heavens in order to cleanse your spiritual atmosphere, which is heavy with all kinds of evil vapours. This spiritual wind is the awakener, purifier and carrier of a new age, so that mankind can be brought closer to its spiritual destination and finally comprehend the meaning of religion in its spiritual sense and what it means to worship Me in spirit and in truth.

Men are still sticking to ceremonies and rites - a sign that they are still very material, that they desire and understand only that which is material. Only when they will be spiritually educated and recognize that I, as a spirit, do not need material expedients in order to be understood by them, when they will realize what spirit and spiritual education actually mean, only then will they also realize how far they have strayed from the right path. They were responsible for My words that only I as the Son knew the Father and He Me, although I once personally taught on earth how this knowledge could also be given to you humans, all of whom carry a spark of My divine Self in your hearts, which keeps urging you towards becoming one with Me.

All the now following explanations of the gospels for each Sunday of the ecclesiastical year will show you how mankind's spiritual education advances in stages and how you yourselves, carried by the spiritual current, have already for quite some time been walking towards the road of enlightenment in order to become that for which I have created, educated and destined you. Awake, My children! Do not close your ears to the voice crying in the wilderness, to the dictations which I am giving you in such abundance! Awake and listen to the celestial harmonies that are sent to you from on high to prove to you that you are of spiritual origin and have a different destination and mission than to live merely in that which is of the world.

The spiritual wind is blowing through all the hearts; and if thousands do not understand its sound, you who can explain its movements and its purpose should not be deaf. Awake, throw all worldly things far behind you! You are spirits, inhabitants of another, greater, infinite, everlasting world! Do not forget that this transient life on earth is only a trial life! The greater, indeed the greatest, part is awaiting you in a world where the sun no longer sets, where night is banned and only light, equivalent to love, permeates all heavenly spheres as a stimulator.

Let Me advise you to interpret and comprehend those words of the gospel which I spoke more than a thousand years ago in their highest spiritual sense. They hold My entire fatherly love for My children. Already at that time I wanted to prove to the Jewish people what love a Creator as a Father can and must have. However, they did not understand Me. And now - I must admit - mankind on the whole understands Me even less.

Once I exclaimed: "My yoke is easy!" - and I repeat this also today: "How can a yoke of love be other than easy, and must not a burden be lighter if love helps to carry it?"

Make sure you understand this! Let be the world, it can give you pleasure only for moments, but it can never satisfy you for any length of time. For with the gaining of some worldly possession the pleasure of anticipation ceases. This is not the case in the spiritual world. My Kingdom is infinite. Spiritual possession has no limits and, therefore, everlasting progress is possible. With every stage greater enjoyment, greater power and greater ability is attained.

Whilst in material things certain conditions and circumstances are needed to achieve a desired success, spiritual progress offers at all times the opportunity to advance. Whilst in worldly things we are mainly dependent on others, in the spiritual your own innermost being is the greatest storehouse where all the treasures of an infinite world of the spirit are lying concealed. It is within you that I can reveal Myself as the Father, as the Son and as the Supreme Spirit. On this revelation depend your peace and equanimity and, thanks to it, you learn to regard all the troubles in your life not as punishment but as wise and necessary trials. Then you begin to fully comprehend the words: "Come unto Me, all ye that labour and are heavy laden!" Love, a heavenly Father's everlasting, infinite love, has put this burden upon you, but it also helps you carry it.

Then the suffering and troubles of temporal life are no longer misery, but blessings from a Father Who does not want to make of His children worldly masters, but spiritual pioneers for His teaching of love - already here and one day in that everlasting kingdom.

Do take all of this to heart! The ultimate achievement will prove to you the final words of this chapter of the Gospel (Matt. XI,30): "For My yoke is easy, and My burden is light!" Amen.

### **- Sermon 3 -**

Third Sunday In Advent. John's Testimony

t. John I, 1-27: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory of the only begotten of the Father,) full of grace and truth. John bare witness of him, and cried, saying, This was he of whom I spake. He that cometh after me is preferred before me: for he was before Me. And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him. And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not: but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? and he saith, I am not. Art thou that prophet? And he answered: No.. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness. Make straight the way of the Lord, as said the prophet Esaias. And they which were sent were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose."

*(December 9, 1871)*

This chapter deals with John the Baptist who, as a forerunner and preacher, was to pave the way for Me and draw the attention of the Jewish people to My coming and My teaching. This accounts for his answers to the messengers from the temple, his assurances that he was not Christ, nor Elias, nor a prophet, and that he was not even worthy to unloose My shoes' laces.

Concerning this point, John was quite aware of his mission and, besides, he was among the Jews the only example of humility and submission to My will.

John the Evangelist begins his Gospel with the words: "In the beginning was the Word, and the Word was with God, and the

Word was God." Behold, this first sentence from the Gospel of My favourite disciple John proves to you the position John held among his brothers as well as with Me. What John the Baptist wanted to express through his material baptism, is spiritually expressed by My apostle, when he openly confesses that the Word or Idea of God had poured out the spiritual baptism over him, so that he was the first among all the apostles to comprehend the depth of My Spirit. He was the first to comprehend that all visible creation had come into existence through the Word (the expression of an idea, a thought or will), and that the Word, spreading life, created light, the very light which was at that time comprehended by only few.

It was he, My favourite disciple, who first comprehended with the heart what is inconceivable to the intellect on its own and gives life and light only to him who possesses that love which I am spreading, supporting and insisting upon throughout the universe. He loved Me in spirit, whereas the other apostles comprehend Me in truth. That explains his first words in the Gospel, testifying to My might, My love and My creation and how I was not recognized in what was My property when I appeared as Christ.

To these words of his that prove his deep understanding of My teaching and mission, the confession of his namesake, John the Baptist - who was sent before Me to pave the way and prepare the Jewish people for the reception of My teaching - has contributed quite considerably.

A step like the one taken by Me had to be prepared. Just as the blind, after recovering their eyesight, have first to be kept in a subdued light, since they could not bear the bright sunlight right away, John the Baptist was the awakener and preparer of the hearts to make them receptive for something nobler. That is why John exclaimed: "He that cometh after me is preferred before me; for he was before me." He was speaking of the Word that created the entire universe. It is this Word, or the mighty willpower, that felt the need to clothe Itself in a human form and - as once the material - now bring spiritual light and life personally to those who were walking in darkness.

For John's words: "In the beginning was the Word ... and the Word was God!" mean to say: In the beginning there was God, the mighty Creator, Who spread living light through the vast expanses in order to awaken life. And now in Christ it is the same God, Who once again sends His Word as light through the vast expanses of the spiritual universe there to spread light, love and life.

And as the morning star is the herald of the sun, John was the forerunner and preparer of the way for Christ. John the Baptist recognized his Lord when he first saw Him, for he was given spiritual vision, and he saw Christ's connection with the spiritual world in the form of a dove (spiritually the symbol of innocence). John performed on Me the external baptism, whilst I performed the inner baptism on him.

His disciples, too, soon recognized who was actually the master and who the servant. Therefore, they left John and followed Me. And Nathanael was won by Me when I revealed to him things which he thought only he alone knew. It was then that I spoke the prophetic words: "Verily, verily, I say unto you, hereafter ye shall see heaven open and the angels of God ascending and descending upon the Son of Man!"

Everything that happened in those times, at the beginning of My ministry, My spiritual birth on your earth, will repeat itself now and is already doing so daily. Now, too, there are John the Baptists and Johns as My favourites and apostles, only the procedure of their activity is different. At that time only Moses and the prophets counted with the Jewish people. They were not to be revoked, but their words were to be protected from disparagement - the ore freed from slag - and it was to be proven that I, as Christ, did not want to bring a new teaching, but only wanted to interpret spiritually and apply in practice that which was taken literally.

At the present time, however, on the eve of My Second Coming to this earth, men's cultural and intellectual level is quite different. Now I am faced with reasoning philosophers and bookworms, or with fanatical sticklers to the word in its literal sense, with people who are too fond of a pleasant life to submit to a religion that demands of them sacrifices and self-abnegation instead of pleasures and entertainment.

I am now coming again among you people as I did once. "And the light shineth in darkness; and the darkness comprehended it not."

Already for quite a while voices are being heard preaching the need for repentance and the searching of one's soul. The sleeping human spirit is being awakened in many ways. But also today the Johns are preaching mostly to deaf ears. Even those who have established themselves as My representatives on this earth are deaf, often even deafer than the others upon whom they want to impress My teaching. Now, too, these leaders are losing their followers, who are seeking the light, the Word, as the manifestation of their God, - who are seeking what their own leaders are unable to give them. Thus, there arises a general striving towards the light, towards spiritual life, love and a heart-warming and truly spiritual teaching. There is a spiritual tendency in spite of all the resistance from those who, until now, were only concerned with their own interests. The trend is more and more towards freedom of thought, spiritual freedom. And although the open-minded in your world, with the light of their intellect, do not see the spiritual torch burning above their heads, the dusk of scientific life will soon be dispelled by them, and the "babes" will clearly see what so far has remained hidden to those who think themselves spiritually mature.

It is again the Word that in the beginning created heaven and earth, as Moses expressed it, the Word as actual life and light beaming from on high and pouring warmth and love into your hearts. In the beginning was the Word, and the Word was I, and in the end the Word will keep sounding on and on, and I shall continue forever spreading light, life and love and guiding the children that are Mine in spirit.

Once the Word became flesh and those who were then living saw Its glory, but did not recognize it. And the Word shall once more become flesh, that is, spiritualized flesh, and shall be recognized and comprehended by the living in Its glory, and they shall receive grace upon grace of Its abundance.



John once baptized with water, but now there will be baptism with spirit. Streams of heavenly water will be pouring into people's hearts, softening and awakening many of them; but many will also remain untouched or will hide from this rain. Happy he whose heart is still receptive for the water from on high, who is directed upwards and does not resist the heavenly blessings! On all these people the divine light of grace will be poured - as once a ray of the divine light came down onto Christ in the form of a dove - and it will spread peace and tranquility in their hearts and all their surroundings. Many will preach and spread My teaching as did once John the Baptist and My favourite disciple, John. Already there is some movement and, as the small breakers on the seashore are the forerunners of greater waves, so the present religious movement is the first beginning of a bigger one brought about by the stirring of the spiritual life which, as it were, squeezed in between matter and spirit, wants to find a way out. The spiritual has the property that it can also be compressed, but it will burst its bonds when the pressure gets too heavy. You, too, My children, who are called to testify by word and deed that you are guides on the spiritual path of life, will often be asked: 'Who are you? What do you actually want?' The world is not going to believe immediately everything you say, as was once the case with John. But be of good cheer! Sow the seed, give willingly to those who ask you for food, and do not be concerned if often the seed you have sown does not bear the fruit you would wish for! Also in a forest not all the trees grow straight. There are crippled, bent and sick trees, but the forest with its trees still gives thousands of living beings shelter and food and even the bad trees and plants have still some use. The same applies to the spiritual forest of human souls. John preached in vain for many, as did I later on. My words, however, were still not lost and will remain forever - partly because they were spoken by Me, partly because they are irrefutable truths. Strive above all else to purify yourselves, to free yourselves from all that is of the world, as John had done. He did not indulge in a pleasant life of the flesh - the transient garment of an imperishable, eternal spirit. No, through a frugal way of life, by the standards of that time, he made his body fit to serve the spirit and its soul.

And thus you, too, should avoid all that is unnecessary and pampers the body. You should concentrate on strengthening spirit and soul and aspire to become worthy of baptism with spiritual, not with material, water, so that you may progressively see and experience greater things and through spiritual vision learn to understand the association of the spiritual with the material world. You should strive for rebirth in the spirit. Then you will not have to ask as did once the two disciples of John the Baptist: "Rabbi, where dwellest thou?", for then My dwelling will be in your heart. There you will be harbouring the Lord, Who has been the light, love and life from the beginning and Who is going to bestow all this upon those who let themselves be baptized with spiritual water to become His children. Amen.

#### **- Sermon 4 -**

Fourth Sunday in Advent. John the Baptist's Sermon of Repentance

t. Luke III, 2-20: "Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; And all flesh shall see the salvation of God. Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire. And the people asked him, saying, What shall we do then? He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. Then came also publicans to be baptized, and said unto him, Master, what shall we do? And he said unto them, Exact no more than which is appointed you. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages. And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not; John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire: Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable. And many other things in his exhortation preached he unto the people. But Herod the tetrarch, being reprov'd by him for Herodias his brother Philip's wife, and for all the evils which Herod had done, added yet this above all, that he shut up John in prison."

*(December 10, 1871)*

This chapter deals with a sermon of repentance John the Baptist preached on the Jordan to the crowds gathered around him. With this sermon he intended to prepare the Jews for the One the latchet of whose shoes, he said, he was not worthy to unloose.

The people listening to him asked him what they were supposed to do, - each one in his particular trade. And he told them to observe the law of love of their neighbour.

What John did and preached at that time, I have now been doing for a considerable time. I, too, admonish mankind to repent - in different ways - with words as well as through events. As then the advent of the actual teacher was announced and prepared, the same has been done already for quite a while in preparation of My next coming. As the Jews were thinking and acting then, they were not fit to properly accept and comprehend My teaching. And with the people of today, who are caught even deeper in the mire of selfishness, it is all the more urgent to awaken and warn them. There is not much time left now to consider what to do and where to turn. Just as for the sleeper the time of his dream-life passes with great speed and hours pass like minutes, thus time is now rushing past for him who, without thinking, lives only for the present. Therefore, the events, illnesses, looming social revolutions are all necessary to shake up mankind from its deep worldly sleep.

At that time John said that One would come "whose fan is in his hand and he will thoroughly purge his floor and gather the wheat, but burn the chaff". And now, when you have invented machines to clean the grain with the help of strong fans, I am replacing the winnowing-fan by speedier methods in order to achieve My purpose and separate those of good will from the indifferent and indolent ones. Already the wheel is spinning in My spiritual wind- and cornsifting- mill. Whirling, it stirs the masses, tossing away from it the easygoing, shelllike rabble, which indulges in the pleasures of the world deaf to all warnings. As then, John reproved even Herod, the Tet-rarch of Galilee, for the way he was living, so today public opinion is reproving the ambitious plans of many a ruler. In the past, Herod had John imprisoned, and now, too, the rulers would like to check the tongues and cast out the thoughts from people's heads. But now - as it was then - these efforts are in vain. The Word, the spiritual carrier of My will, is far more powerful than weapons and force. As an immaterial being it passes over all barriers of the material world and dominates everything in the spirit, since I Myself am the Word.

Then the people listened to John's sermon, but when self-abnegation and sacrifice were demanded, they turned their backs on him, just as the rich ruler did with Me. And now the majority of people ridicule those to whom I give My teaching directly. They look down on them derisively, in their worldly wisdom considering themselves much wiser than those with the language of the heart. Poor, erring children! There will come a time when all your intellectual stuff will be insufficient to give you comfort or peace. In the events that you will have to face, you will be standing between two worlds, blaming God and your fate as cruel, for the material world will be repelling you with scorn and the spiritual will not accept you.

John already foresaw this mental torment, when he endeavoured to awaken the Jewish people urging them to change their ways. And today, when nearly all the noble qualities of human nature have been buried and only egoism with all its characteristics is ruling, this warning-call is again sounded, supported by accidents and troubles in order to achieve by forceful means what so far could not be achieved gently with the majority of people. •

At that time even I, as Jesus, submitted to the external baptism with water. Now you have to submit voluntarily to the invisible, spiritual baptism with My Spirit. Then the divine light appeared above My head in the form of a dove, thereby pointing to My descent and My former and future place of residence. Oh children, do your utmost now, so that the streams of light and grace from on high are not poured out on you in vain! Prove worthy of your descent and your future destiny! As the voice once proclaimed: "Thou art My beloved son, in thee I am well pleased", may now the same voice sound above your heads and in your hearts, assuring you that you are on the right path towards becoming My children.

At that time John said that he who had two coats should give one away, and he who had plenty to eat should share with a hungry one; also, that no one should demand more than is due to him if he has a claim to something. All these examples point to one thing. Be generous, be just - the same as your Father in heaven. Give, so that also you may receive; forgive - that you, too, may be forgiven! Do not be deceived by the world and the things it has to offer. A time is coming when you will have to leave everything behind and keep only those values which you have gained for your inner being and which neither pestilence nor war, neither affliction nor death can take away from you. Let be those who consider themselves very clever with their pseudo-wisdom! Their time of triumph will only be short. Follow My advice, My warning. I do not call you a generation of vipers as John in his sermon of repentance did, but I call you My children whom I once created in My image and want to restore once more to this image. Originally the outer appearance corresponded to that of the spirit; today there still remains externally a faint likeness with the long vanished paradisaic beauty, but the soul, as the temple and seat of My divine spark, has become but a caricature. My order does not allow this discord to remain, and the inner man must once more be brought into harmony with the outer. Even if you are no longer able to change the outer shell on which passions have left their mark, do make at least every effort to shape the inner, spiritual man once more according to his archetype, for there does not exist a more beautiful, or a greater and more spiritual image in all of creation. It is that image as a copy of which every being has been created to a greater or lesser extent. And of this image you, as the highest expression of all material and spiritual creation, bear within you that form, that archetype, which not only wishes to be your Creator and Lord, but also your Father. He could lay down for you laws with inexorable severity through the power of His will and either reward you or punish you relentlessly and devastatingly but, instead of punishment, He has only forgiveness, mercy and love for you.



In those days a forerunner was needed who could prepare mankind for My coming. Today it is I Myself Who extends to you the hand of peace in order to guide you in all the troubles which will be descending upon mankind due to its obstinacy. Do not push away this hand, because you will not find a stronger one. Every human arm is too short, only Mine suffices for all distances and is able to reach the one asking for help, even beyond those spaces where the last star is shining and the realm of spirits begins. Even there this hand is available to guide and draw towards Me the one who has love.

Heed the voice that - as once the voice in the wilderness - is now calling to you in the wilderness of worldly activities: "Do not forget Him Who reigns above the stars, but also wants to dwell in every man's heart!" John preached in the wilderness. He did this because the wilderness which is barren of vegetative life would not distract his listeners. Now I am preaching to you in the wilderness of the spiritual life which, because of the arrogance of human intellect, has become barren of all that revives the heart. Thus I, like John, am endeavouring to plant the spiritual flower of love in the midst of sand and rock which, not drawing nourishment from the soil, obtains its nourishment only from above. And now, on the ground of a speculative world of the intellect made barren through egoism, in the wilderness of the divine spiritual life barren of deeper thought, I once more call out to you:

"Awake! Go into the depths of your being in order to find the source of never-ending joy, comfort and love as the fundamental principle of all created and animated things. Recognize Him again Who, through gardens full of flowers, through shady forests and on lofty mountains and up to the most distant universal sun, is always the same, never changes and -since He has created everything - expects of His created beings only the one thing that a mother, a father expect of their child as a first sign of kinship - love."

Whilst your weak worldly rulers try to enforce your respect for them through many laws, I set you as free beings into creation. You may choose freely between love or hatred, life or death, light or darkness. At this stage everyone is still free to choose, but the time when a decision must be made is coming closer and closer.

Just as once the warning-call sounded before My coming, now My second call is sounding, so that the events may not take you by surprise while asleep, but that you may face fully conscious and with a calm heart the events meant only for those who could not be awakened by more gentle means.

Whilst your hearts are receptive for the soft harmonies of love, trumpets must be sounded for others as is mentioned by My beloved disciple John, when angels will be pouring out the vials of wrath upon those who are hard of hearing and who, notwithstanding all warnings, do not listen to My words of love.

I have already repeatedly proclaimed that bad times will be coming. I once more repeat: Bad times are ahead of you. Make already now every effort to change for the better so that in the knowledge of this you have a shield against all the bitter events. Actually, they are bitter only for those who, used to the honey of a worldly material life of pleasure, do not regard the bitter remedy as a medicine, but as a destructive poison.

This is the meaning of that sermon of repentance for you and for the coming times. Who has ears, let him hear! Amen.

## **- Sermon 5 -**

### Christmas Day. The Birth of Jesus

t. Luke II, 1-14: "And it came to pass in those days, that there went out a decree from Cesar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:) To be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."

*(December 25, 1871)*

This chapter deals with My birth, a day you celebrate each year on December 25th in accordance with the rites of the church. You are already familiar with the events at the time of My birth, but there are still many unclear points concerning this act of My first visible appearance on your earth, the deeper meaning of which, in its spiritual correspondence, is still unknown to you. Therefore, I shall make further revelations for your benefit, as well as that of My believing children of the future, to show

you that even the smallest thing concerning Me and My coming to the earth is of the greatest significance and will repeat itself on My Second Coming to this small globe, the dwelling place of My children who will be great one day. As the conditions on earth once made it necessary for that particular people at that particular time to witness the great act of grace and love which I accomplished for you and all the spirit world, on My Second Visible Coming a time and place will again be chosen to suit My purpose best.

You were right in calling this feast "Holy Night". It was, indeed, a hallowed night when I consecrated Myself for your sake and that of all material creation as an offering of meekness, when I, the infinite Lord of the entire creation, put on a fragile, perishable garment, which among millions of beings on other worlds, as far as its outer appearance is concerned, is far beneath the supreme archetype of a human image. Many inhabitants of other worlds are endowed so richly that man of this earth appears to be only a weak imitation of that which I put into this form as an image of My own Self. And yet, although the dwellers on other globes surpass men of this earth in many ways, spiritually the latter are destined for something infinitely greater than the dwellers in paradise-like worlds and suns. Although they enjoy an eternal spring and live in conditions you cannot even imagine, they lack a clear comprehension of Me, of My spiritual creation and My fatherly love.

They are good, because no evil endeavours to induce them to the contrary. They recognize a Supreme Being and kneel before Him in awe, but none of them dares to think that this Supreme Being might wish to press any of His created beings to His fatherly heart and give it the sweet name of a child.

Only those who have gained this position through struggle and victory are entitled to this, and they can become children of God. In the school where such children of God are educated, beside the greatest spiritual exaltation, there also has to be the opposite - the greatest possible humiliation, and they must be able to turn completely away from the good, if they so desire. In order to demonstrate to you that it is possible to make positive progress between such extremes and overcome all obstacles, I clothed Myself in one of the lowest and most unpretentious human forms and descended upon this dark globe which - as regards its endowment and size - ranks in My creation similar to infusoria compared with all the beauties and wonders of your earth.

But since in My creation even the minutest infusoria in their own way have been made as perfect as man, the lord of this earth, My principle of creation, on all levels of created beings, shows that I am greatest in the smallest, and particularly in this point stand forth as the mighty Creator and Lord. This was the reason why I chose one of the smallest globes to reveal My greatness, thus proving to My entire world of spirits and souls that only in the smallest is the greatest possible and that the greatest glory is gained in the greatest humiliation; that he who sacrifices all is worthy to possess all.

Therefore, I was not born in a palace to parents of high standing, but in lowly circumstances. However, in the circumstances of My birth the sublime, the spiritual, had to be suggested. Thus, the census was decreed by Herod and I was not born in a house built by men, but in My own house, that is, in the open, in a cave.

Neither emperors nor kings witnessed My birth, not even ordinary people, but only animals - unspoilt creatures.

The census was responsible for Mary's journey to Bethlehem in order to bring about that which would honour the King of all creation.

Millions of superior spirits sang the hymn of praise: "Glory to God in the highest and peace on earth to all men of good will!" These and the animals, as they had gone forth from My hand, were present at My birth. Such witnesses were befitting to Me, the Lord of the heavenly hosts, wrapped in swaddling clothes.

On account of the census My birth could not remain unnoticed. Thus, at that time, Herod, the cruel governor and Tetrarch of Jerusalem had to rule, thereby making My further education and My later career more difficult. Through the overcoming of all these difficulties, it had to be proven that, although I placed Myself in the lowest position, I would -witnessed by My entire world of spirits - still fulfil My task, namely, besides setting an example of the greatest humility and self- abnegation, to make this small earth into a training-school for My children, who are destined one day to change, for all the beings living on other globes and suns, the image of the Great Spirit and Creator of all visible nature into one of a loving Father.

What I had planned aeons ago and had begun to carry out over a thousand years ago, is now nearing its completion. My religious teaching, My word, which cannot be replaced by a better one, - My teaching of love must be universally accepted. Love alone must rule; all passions of the human heart, which I have put into it so that through battling against them love could be won, all these passions must be controlled and placed before the altar of love. Hatred, vengeance, pride and whatever they may be called, these powerful impulses of evil within man, must all be silenced. The cross, nailed to which I once asked forgiveness for erring mankind, must - as a symbol of reconciliation - be loved and honoured by everyone and sometimes even carried in remembrance of the way I have shown, which is the only one that can lead men to spiritual heights.

As towards the end of My sojourn on earth circumstances seemed to work against Me, apparently leading to My death, but through the resurrection from matter and My return into My spiritual kingdom actually bringing about My greatest triumph, at the present, too, men seem to be afflicted by an ever growing number of misfortunes and catastrophes. However, man shall rise, like the phoenix from the ashes, out of burnt worldly opinions and prejudices, unscathed as a spiritual product of his Creator, as a spiritual child of a supreme spiritual Father.

Like a rudderless ship mankind is drifting towards this destination. But first all the artificial walls the human intellect has built around the loving heart, the barriers of birth, station and superficial knowledge must be pulled down. Man must cease to think with his intellect and learn to feel with his heart. Only when the warm fire of love has warmed his whole soul, can

wisdom, as a regulating impulse, set limits to love and let men feel all that with which I have endowed them and why I have created them such and not otherwise.

Whenever I, as Christ on earth, prayed to My Father, it was Wisdom calling to Love to limit its boundless action. Just as wisdom and love can only exist with each other, I, as the Christ, was one with My Father, the Love, and therefore I could say: 'No one knows Me, except the Father in Heaven and I alone know Him', or 'I go to the Father' and so on. Thereby I meant to say: All the world was created out of love, but wisdom has regulated its conditions. Love creates, and wisdom preserves. Love, as the "Father", was the highest symbol of purity; whereas I, wisdom, as the "Son", proved it through the deed. Thus also man, as My descendant, shall become a manifestation of love and wisdom. He shall love first and only then shall he learn to be wise so as to comprehend fully My creation and his mission in it.

This is what I have in mind for you and all events are leading you in that direction. I have demonstrated to My spirits how what they considered impossible has become possible. I have led with My example and have made My beings on this small earth into citizens of My Infinite Kingdom, into My sole children.

What I once started as a babe in a cave near Bethlehem and what was praised by millions of angelic spirits, but not comprehended by men, except vaguely suspected by a few, has now been accomplished.

I have accomplished the work of reconciliation, of love and forgiveness. The world is cleansed of all impure dross of selfishness. And even if afflictions and catastrophes destroy man's physical body, they cannot harm his spirit and soul. This part of man is standing above the ruins of the world with arms outstretched towards the divine Saviour Who - as once on earth - is calling to all: "Come unto Me all ye that are heavy laden that I may take off your burden and refresh you! Come, you fighters for love and wisdom, receive the crown of life; the realm of spirits is open to you and you may see the hosts of angels rejoicing and praising the Lord with the same words as once before: "Glory to God in the highest and peace to men on earth!" For He came into His own and His children have recognized Him. Amen.

## **- Sermon 6 -**

Sunday After Christmas. The Child Jesus in the Temple

t. Luke II, 33-40: "And Joseph and his mother marvelled at those things which were spoken of him. And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity; and she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him."

*(December 25, 1871)*

This chapter begins with My birth, speaks of My circumcision and then deals with the three days I spent at the temple in Jerusalem, when I was twelve years old. The arrival of the three wise men from the east, the slaying of the children, and other things - as, for instance, the flight into Egypt and return after the death of Herod - are not mentioned here, and so I shall skip most of it since you know it anyway from the Gospel of James, the story of My childhood, as well as from My disciples' records.

So let us stop at the above mentioned text: "And Joseph and Mary marvelled..."

What about?

They marvelled at Simeon's prophetic words and at Anna's statements, both of whom had recognized in the child, that had been taken to Jerusalem for circumcision, the Saviour, not only of the Jews, but of all mankind, who had come to liberate the spirit from the constraint of matter.

It is understandable that Joseph and Mary did not comprehend what those two prophesied, for - looking at all the mysterious happenings, beginning with Mary's conception up to the birth and presentation in the temple, - it is obvious that neither Mary nor Joseph knew what to think of all this.

Although the Jews were used to receiving direct messages from Me through prophets, they did not pay much attention to them while the prophets were still alive, and their prophecies gained importance only when they began to come true.

They were waiting for a Messiah, but their hopes were based on worldly considerations; they were waiting for a Messiah who, most likely born in a palace, would one day as a great hero deliver them from the hated yoke of the Romans. That the son of a carpenter - as what My foster father was known to them - was to become their Saviour was quite beyond their expectations and comprehension.

Therefore, Joseph and Mary marvelled at the words of Simeon and Anna. Mary had had the most miraculous experiences within a short space of time, quite inconceivable to her. She had given birth to a son without having known a man. She had become a mother without having experienced motherhood in its fulness; for normally a child is the link that joins the lives of a man and a woman, uniting them to a whole, to a family.

Mary was a mother and did experience the joy of seeing her offspring before her, but it was more a feeling of pity for the little babe than a mother's bliss at pressing to her bosom the bond of her husband's love. Thus she did not and could not understand what took place at the conception, at the birth and later on. She acted only in accordance with higher guidance and was passive rather than active, following as a woman and mother only her emotions that bound her to her infant.

Of course, this vague feeling, the doubts and suspicions, which she believed only she alone was carrying in her heart, grew when she heard others express similar and even greater things as she was taking the child into the temple. Through having the circumcision and sacrifices performed in accordance with the law, I was to be received as a child into the Jewish religion and brought up in it.

Simeon's words were most mysterious to Mary, since he recognized the child as that of which she had no idea as yet. But his last words were even more puzzling: "Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against, (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed!"

She could imagine that something extraordinary could become of her son since the conception, the birth and so on were accompanied by such extraordinary phenomena. But to have carried a God under her heart and the expected Messiah, the spiritual redeemer - not only of her people, but of all mankind - that was something beyond her understanding. Still at My death on the cross she wept over Me as her son, - a man, not a God. Only through the resurrection was she convinced - as were My disciples - of that which I had told them repeatedly.

The sword that was to pierce her heart was the mother's grief; for if she had known and recognized who I actually was, she should have rejoiced at My demise and not mourned.

I had often predicted to her and My disciples what was ahead of Me and how I would overcome death and hell. However, how could they imagine - particularly in those times of the prophets and miracle-working Essenes - that I, a man of flesh and bones like them, who eats and drinks, could be God, the Lord of Hosts Who, after He had grown from a human child, was to end on the cross - at that time a symbol of shame and degradation.

Therefore, Joseph and Mary marvelled. They did not comprehend who He was who had come to bring about the fall and rising again of the Jews. The "fall" was the destruction of the Jewish kingdom fifty years after My demise; and the "rising again" the transition of many Jews to Christianity as well as the change of the sign of the cross from a symbol of shame to one of supreme glorification.

Do you believe that at the time of My Second Coming there will be better comprehension among men? Not in the least! Then, too, there will be many admirers who will regard Me as nothing more than a man inspired by God. At My Second Coming I will, of course, not come as a child, but as a mature man, and there, too, will be many doubters to whom I shall have to prove My Deity through miracles as the power of the Word would not convince them.

The story of My childhood will repeat itself in its main points and events, but only in a spiritual sense, for then the spiritual understanding will be far more developed, so that the believers will be in the majority, the non-believers and doubters in a minority.

Behold, My children, as I once submitted Myself to the Jewish custom of circumcision, you should submit yourselves to a spiritual baptism, the baptism with the spirit of My love. Eliminate from your hearts what does not belong there, and begin to understand Me and My world better every day, so that your hearts may not be pierced by a sword because by attributing too much importance to wordly things you mourn what is not worth mourning.

Make sure that you see things as they really are and that you daily fulfil your duty on this earth while you have to live here, so that when the grave hour of departure has come you have no regrets and need not mourn anything.

May you recognize Me, as Mary did when I returned to the Father, and understand that He whom you know as Christ is by far greater and more loving than you have imagined, but that also My demands on you are more severe than you thought. There are many today who believe in Me and love Me as did Mary during My life on earth. However, this is not enough. Mary recognized only at the cross and on My resurrection that He whom she had borne was not a man but the Son of God, that is, Wisdom that had been separated from Love, Who returned to His heavens after three days in the grave and afterwards appeared to His disciples and the mother of His human body not physically but spiritualized.

See to it that Christ may rise also within you - as He is and was - so that you need not have to marvel if you find Him different

from what you expected.  
This for a warning, and may you act accordingly! Amen.

### - Sermon 7 -

First Sunday After Epiphany. The Twelve-Year-Old Jesus in the Temple

t. Luke II, 42-50: "And when he was twelve years old, they went up to Jerusalem after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? Wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto them."

*(December 26, 1871)*

This text is also taken from the Gospel of Luke and deals with the three days I stayed in the temple. What I did and taught there is already known to you, since some years ago I explained it to you in more detail. We shall, therefore, look at it only insofar as it will be repeated spiritually before My Second Coming and is, in fact, already in the process of repeating itself. What you can gain from this repetition shall be the conclusion of today's word.

Behold, My children, I have told you repeatedly that each action at that time - from My birth to My resurrection and ascension - had a twofold, actually threefold, significance. What I then did and spoke was of importance not only for the Jewish people, but for all men of that and later times. It was also - reaching far beyond your earth - meant for My entire realm of spirits which followed My actions with curious eyes to see whether and how I would, as a human being, accomplish the mission I had set for Myself.

Being clad completely in the human body of an earth-dweller, I had to fight all the passions of human nature in order to free Myself from this and, spiritualized, return once more to whence I had come. Like every child I had to improve My soul gradually, develop My concepts and opinions in order to adapt to My Spirit the soul I had breathed into Myself, so that at the end of My earthly career I could show My spirits how I brought back not only My own Spirit in all its magnitude, but also knew how to spiritualize My human soul.

Thus I demonstrated to the great realm of spirits how My sonship could be attained, setting the example - as a living, struggling and suffering human being - how and at what price unification with Me can be attained.

If the spiritual development of the human soul, in which I was clad, made faster progress than with ordinary human children, if already in My earliest childhood I uttered words of the spirit when other children have not even learned to speak, if I, as was the case during My three days in the temple, gave explanations and even performed miracles, - you must remember Whose Spirit was latent within this Jesus and how easily it shone through the human cover at the least provocation. You must also bear in mind that I did not have before Me a human life span as other people had, but only thirty-three fleeting years during which, until My thirtieth year, My earthly man matured for the great feat, and then there remained only three years for the laying of the foundation stone for the supreme, everlasting, great spiritual teaching, without which the spirit world and indirectly also the material world could not have continued to exist.

In My creation it did not suffice to have called into existence spirits with immense powers and qualities. They also had to know for what purpose and why I had given them such perfection, so that they, by wisely using it, would honour Me, their Creator, and learn to fully comprehend Me and My creation. In order to divinely establish the great realm of the spirits, to give the whole as well as each individual their true spiritual value and to teach them to recognize matter as only consolidated spiritual which must, like the spirits themselves, only by a longer way, accomplish their spiritualization so that one day they can return to Me, spiritualized, as particles of My spiritual Self, - for this purpose I descended upon this earth, and My entire earthly career, as is known to you to the end, served this purpose.

Thus the events of My birth, My flight and return to the land of the Jews, were only individual, predestined phases in the spiritual education of the human soul given to Me. The same principle was evident also at the temple in Jerusalem where I already at the age of twelve began to expound thoughts which reached far beyond the ideas about life and religion common at that time. Many of My listeners were thereby awakened to thinking, since in the entire Jewish nation the expectation of the coming Messiah, inspired by earlier prophecies, concentrated upon just this time of My appearance.

That they all wanted quite a different Messiah is, of course, not surprising, since the people - especially the Jews - being under the oppression of a foreign nation were hoping for a liberator. However, they were all gazing downwards whereas the Messiah came from above.

What I taught in the temple - where instead of answering questions I put embarrassing questions to the learned priests - was meant to prove to them how superficial their knowledge was of the things of which they claimed to have exclusive knowledge. I did this in the temple, the spiritual school at that time, and in front of numerous listeners, because the word as

carrier of infinite spiritual reality would forever continue to be effective. Thereby I planted the seed for My future teaching. During these days I already gained eager reverers of My person and teaching who remained faithful. While I there acquired supporters, I also made enemies of the Pharisees and priests; and it was through these two opposites that the piece of spiritual bread I had dropped lived on and bore its well calculated fruits. Had all been in agreement with Me, on the fourth day no one would have given a further thought to Me und My teaching, especially since I was regarded as just a bright, somewhat critical boy.

That thereafter I retreated under the cover of a carpenter, thereby for years detracting attention from Me, had its good reasons. I wanted people to forget the earlier manifestations of My divine Spirit - especially in the temple - and intended as a man to confirm by word and deed what one would not have believed a boy or a youth.

Even Mary, the mother of My body, did not understand My words when I replied to her loving reproach about her long search: "Knew ye not that I must be about My Father's business?" Joseph and Mary did not understand the meaning of "My Father's business". They were still too devoted to the Jewish cult and believed religion to consist entirely in observing the customs. They did not know Me, and My Father even less, because for them there existed only one indivisible God. Even if they had recognized My Divine Self, this dual being, I and God, or the Son and the Father, would have been inconceivable to them.

So it had to happen that at the time of My ministry, when human kinship was coming to an end making room for the great spiritual kinship of mankind with the great realm of spirits, My Self had matured to enable Me to fully accomplish My mission, in that My soul, united with the Divine Spirit, taught and did what you find recorded in the Gospel of John and what, since that time, has been written with indelible script upon the great plan of all creation with the words: "Establishment and right conception of the divine attributes, explanation and proper comprehension of human and spiritual dignity in relation to the Creator of all things and their correlations."

This was the purpose of the teaching I then established, which is divine and permanent, because it was given by God, left by God to His divine descendants as a yardstick, showing how God can be loved as the Lord, the Creator, but also - as the Father, and how one can approach Him.

And now, My children, once you comprehend why I came into the world, why until My twelfth year events had to take that course and no other, I will lead you away from the past and into the present and explain the significance of the boyhood of Jesus and his questions to the priests for your present world conditions.

Behold, in the world it often happens that one looks into the distance and does not see what is near or - as your proverb says - one does not see the wood for the trees.

What does boyhood generally mean? It is the awakening of the inner spirit, when the soul wants to acquire intellectual knowledge, when it studies the external things, the surroundings, yet is not deaf to the voice within that often speaks differently from what one wishes.

This boyhood of mankind, this awakening from the long sleep of belief, especially in religious things, this time of My twelfth year is here now. The spiritual movement, which is taking possession of all people, is manifesting in the trend to carefully consider the things people are expected to believe, and in the questions the awakened is putting to the spiritual authorities, the theologians and scribes of your time who claim to be learned and the only ones to be well- informed. However, these authorities, since they are incapable of answering the questions put to them, want to solve the questions with questions.

This 'twelfth year', as the forerunner of My later more mature teaching, is that which brings peace to some but leads others to despair. It again is the word: "In the beginning was the Word, and the Word was with God, and the Word was God." It is again the word - as the expression of spiritual thought-forms which, almightily flashing through all hearts, arouses a thousand other thoughts and gives rise to a thousand other words.

Also in those days I threw the stone only to the slope; its own weight then pulled it down, causing 21

it to roll and finally to fall. Thus it is with the word! It is like an avalanche. Although small in the beginning, it becomes larger and larger, dragging everything along into the abyss. Just as the avalanche frees snow-covered slopes of their cover, making it easier for the light of the sun once again to reach mother earth, thus the thought and word avalanche crushes the artificial edifice of falsehood and deceit, and the gracious shine of the divine light of love illumines and warms the hearts which had been kept numb under the cover of ice and snow.

This is the preparation for the great process of purification.

Even the social conditions, a result of the spiritual-religious ones, are stirring and demanding adjustment, the re-institution of divine-human rights.



This is the 'twelfth year' or spring which must precede the hot summer during which the fruits mature, so that in autumn the harvest may be brought in.

My twelfth year, My boyhood, was My year of spring; My teaching years were My summer; My last forty days until the Ascension - My harvest-time.

You will be seeing how everything will develop in accordance with these laws and periods. The years of spring, the time of fermentation, will be followed by the summer-years of maturing with their winds and thunderstorms, and then by the years of autumn when I, as the harvester, shall separate the chaff from the wheat, gathering the better fruits into My spiritual heavens and spiritualized celestial bodies, but banning the bad ones into solidified matter within which then, upon a longer road, that must be attained which was rejected upon the shorter one.

Therefore, in the spring of your spiritual life - through the fermentation and purification process within the heart of each individual - be prepared to do the same that I did on a larger scale. Let everyone free his heart as much as possible from all worldly things so that he may withstand the gales and thunderstorms of the succeeding summer with spiritual strength and, like plants and trees in the open field, emerge from the storms victorious. Then there will not be merely empty leaves in autumn, but fully ripened fruits in words and deeds, worthy of a child of the Divine Father!

This is the only way to win My love, My Kingdom and the peace of your soul, and you will have then developed into trees that have grown strong in wind and weather and will not have become swaying reeds.

This is the reason for the movement of the time, of the minds and of the movement in your own hearts which keep urging you to progress. Therefore, heed My call which is coming to you in so many forms! It is always meant for your good, and with the help of My grace, you can achieve it if only you have the will. Amen.

## **- Sermon 8 -**

Second Sunday After Epiphany. The Wedding in Cana

t. John II, 1-11: "And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: And both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? Mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it. And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew,) the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him."

This chapter of John begins with the wedding at Cana in Galilee, where I performed the first miracle by transforming water into wine.

With this event, which took place at the beginning of My teaching years (although I had not yet begun to teach publicly), I wanted - particularly through the combination of circumstances at this wedding - to draw the attention of many toward Myself, because within a short time My way of living in obscurity was to come to an end.

The marriage ceremony is, of course, a frequently performed act and, although it holds much spiritual meaning, most people regard it as completely material and celebrate it in that manner. Had this been only such a wedding, one would not have found Me there. However, I had much greater things in view which had to be achieved through not too conspicuous events. The Jews' attention was to be gradually drawn to My forthcoming teaching and activities.

As concerns this act and all of the following, their spiritual repetition in these present days must be understood in a greater and deeper sense, because now also the periods of time will be greater than during My short years of teaching and sojourn upon your dark earth. Then I had been given only a short time to achieve great things of eternal duration. Now, when the future perfection of mankind's spiritual education is at stake, the stream of events is flowing more slowly, but all the mightier, - overcoming all the obstacles, which might arise against My plans until My final Advent.

Reverting to the wedding at Cana, I must first explain what a wedding actually is, how it is celebrated by you and how I would like to have it celebrated, so that you may later recognize its spiritual significance for all mankind, and that the union of two people has in its correspondence a deep significance for all men.

A wedding is the conclusion of a previous agreement by two people of different sexes who, attracted to each other, yield to the impulse of their souls and are resolved not to relinquish during their lifetime this once-begun spiritual bond, but - becoming more and more one with each other - to bear joy and sorrow jointly. Therefore, since they are of one mind, the marriage is sealed through a legal act, and as a result the individual ceases to be that but prefers now a joint life, the life of the family.

Such an act between two souls, who have found each other, and their permanent bond is to be valid not only for this short life on earth but also for the life in the beyond where both partners, thanks to their striving for the same goal, unite more and more and, finally, become - as you say - like "one heart and one mind".

Such a union should be founded on true spiritual and moral love, the basis for a family life with mutual respect. Through My established natural law, the Law of Pairing, I purposed not only the living together of two individuals, but wanted also fruits to be propagated out of such love, which were to reproduce and ennoble the better mental qualities of the one and the other. Thus the Marriage Law, which I implanted in nature as an urge for propagation, was the cause for an everlasting gamut from being to being right up to Me. That was what I wanted, and what have you people made of it? A market with human flesh and the selling of souls.

It was certainly not the physical-material aspect which made Me accept the invitation to this wedding. On the one hand I wanted to comply with the wishes of the mother of My flesh, but on the other hand I intended already there to lay the foundation stone for My great spiritual realm. That I made wine out of water, and a wine which the wedding guests declared to be the best, is in its spiritual correspondence of particular significance for the present time.

Behold, what I told you about the marriage bond of two people shall now take place spiritually between the various Christian sects, based on the teaching of love as defined in the Gospels. They, too, are to unite through love to one only family. Approaches are already made and spiritual communication is improving. The small differences in opinions and interpretations of the ever invariable Bible, which were the cause of the division, are gradually beginning to diminish and will one day disappear altogether. At the present time preparations for a life together are being made and will be leading to the celebration of a union, a marriage, for which it is truly the highest time.

Once this unification nears its goal I shall again change the present water of faith into My spiritual wine of love. And as once the steward at the wedding asked, those who have been waiting will then ask: "Why did we drink the poor wine first and save the best until the end?" - And I shall reply: "Because earlier you were incapable of properly appreciating My wine of love and the result would have been misuse. But now when you have drunk your fill of the poor man-mixed wines, now, when your drinking-urge has calmed down and you are able to distinguish good from bad, - now I am coming to give you something that is not new to you but actually the same wine you used to drink, only purified - a divine drink, which only those deserve who have left sensuality and what is material far behind, have recognized their spiritual nature and crave only for spiritual drink and food."

Men are now fed up with the poor brew offered to them as a divine drink. They feel that there is something better, each believing the other has what he lacks. This seeking and questioning is removing the obstacles of religious fanaticism making a union possible. Then I shall come and there will be only one shepherd and one flock.

This is the spiritual meaning of the wedding in Cana. Watch the religious movements and see how like-minded spirits find each other to celebrate the wedding day when all, united, will strive towards Me to earn that name which I have reserved for those who practise My teaching and have adopted the basic principle of My entire spiritual and material creation, to become worthy .spiritual children of the heavenly Father.

Keep this well in mind! Amen.

## **- Sermon 9 -**

Third Sunday After Epiphany. The Healing of a Leper

t. Matthew VIII, 1-4: "When he was come down from the mountain, great multitudes followed him. And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them."

This chapter of My disciple Matthew deals with several healings and miracles during My first years of teaching. These acts were necessary to give the orthodox Jews a different idea of their mosaic laws and their Jehovah-Zebaoth. I had to perform acts for them, as words alone would have been insufficient.

Here it is mentioned how I healed a leper by just touching him. This kind of healing is now no longer possible or not in accordance with My will; for if you would take "leprosy" in the spiritual sense, I would have to make angels out of many people suddenly, and not the best ones either, and this would not be of benefit, neither for Me and My spiritual realm nor for the suddenly transformed spirit or soul.

Actually, what kind of a disease is leprosy? What is its cause, and how can it be cured?

Before we can clearly understand the spiritual correspondence, we must first answer these questions. Leprosy is caused when - be it through debauchery, through unnatural eating and drinking or through uncleanness - a person has absorbed

into his organism so many foreign and poisonous substances that the entire human clock movement cannot go on working. In order to restore the normal and natural action and administration in all parts of the body, human nature projects all the foreign substances and poisons, which have been taken in for years, onto its largest and very important organ, the skin, which provides the most extended contact with the external world, thereby not only ridding itself of its foreign and troublesome burden but also, with the help of this poisonous irritant, stimulate the skin to support the whole organism with increased activity, thus helping to restore its former health.

Naturally, this disease can best be healed in the same way as it arose, that is, it came from the inside to the outside, and the healing must be effected in this way, too. The spoilt blood, which has deposited its bad substances in the skin, must be replaced with new and healthy blood. Of course, externally the wounds must also be kept clean, so that all can be removed that is decayed and no longer of any use to the body and the way cleared for the poisons, which may still have to be eliminated.

Thus healing can take place when, by observing a natural way of living, the body can renew itself and ensure full strength for its organism and a long, healthy life for the respective person.

Here you have a short outline of the nature of leprosy as a physical disease. Now let us look at it in its spiritual correspondence to enable you there, too, to recognize the characteristics of the disease and its remedies. Here the miracle worker, however, who can heal this disease through mere touch or a word, cannot be counted on, for every leper in the spiritual sense must heal himself.

Behold, the greater part of mankind, is 'leprous', i.e., full of poisonous boils. But because the majority of people are leprous, this is not considered offensive. The few who have been cleansed do not withdraw from those who suffer from this disease but tend them with the love and patience of Christian faith in order to help the sick, if they themselves are too weak to regain their lost moral health, by advising and supporting them.

Leprosy is a disease which no one can hide; it openly reveals itself on the human body. In the spiritual sense this means that all the bad points, all the evil passions and habits, which are the result of bad notions and neglected upbringing, are displayed openly. If, spiritually, a soul is so depraved in its innermost being that it has almost lost its spiritual value altogether, then the spirit, the divine spark placed in it by Me, drives it to a point where it is no longer ashamed to reveal its soiled inside to the outer world for everyone to see. Through this process the soul is, as it were, forced to reveal its conscience to the people around it and because of its way of living and thinking, brought about by absorbing false principles, it will give offence to the world, provoke bitter experiences and finally realize that only better and higher moral aspirations and actions will lead to true peace.

*(January 11, 1872)*

To speed up the healing of these spiritual lepers, I allow events to take place in the world thanks to which the process of elimination takes less time and more powerful and spiritual elements can penetrate the inner life of the soul for the purpose of healing.

Just as the physical healing must come from within, also the restoration of spiritual health must set out from within. When what is bad has become public, has in the association with others been broken up and absorbed by the outer world, the vacuum inside is again filled up by moral-spiritual remedies, and thus such a person is brought back to his normal state, as image of his Creator, and has been reclaimed for the realm of spirits.

As physical leprosy is contagious for those who come into contact with it, so is spiritual leprosy, because through its evil principles it leads also others to wrong actions. And thus, by one catching the disease from the other, this world became as immoral as you see it now. What I did then, that I healed a leper by touching him because his spiritual inside did not correspond to his skin, is now not possible in the spiritual sense. My touching often consists in bringing about conditions where a person will be relieved more quickly and forcibly of the impurities attached to him; but to make him suddenly spiritually clean would amount to interference with the dignity of human freedom.

If I were to turn devils suddenly into angels, and this transformation took place without their own effort and self-abnegation, where would be their merit?

This kind of miraculous healing will therefore not be performed now, nor in the future. But that still happens frequently, what happened to the centurion of Capernaum, who with a strong faith and conviction relied on the power of My word and by his words: "Lord, I am not worthy that thou shouldst enter under my roof... say a word and my servant shall be healed", showed what a proper Christian should be like who, notwithstanding adverse circumstances, has faith in Me and My guidance, believes My words and - publicly testifying to My greatness - remains aware of his own unworthiness.

Souls who speak to Me like that, who come to Me with their supplication humbling themselves - those I touch with My finger and heal with My Word, pouring comfort and peace into their heart, which cannot be obtained in any other way. To these souls also applies what I said in Capernaum, that the Kingdom of Heaven belongs to those with such humble faith but not to those who take pride in their leprosy. These must first allow themselves to be purified and cleansed, otherwise they will have to recognize the darkness of their heart through sad experiences and realize that it would have been better to rid themselves

of their bad attributes (their spiritual leprosy) which they not only did not hide but even showed off, and that this was not the way to the spiritual, to eternal life, to Me.

As long as they will not comprehend that meekness and love, combined with unlimited faith, are the keys to attain everything with Me and to make the best progress, sickness and all sorts of troubles will be affecting them until their leprosy has vanished and is replaced by elements of life, faith and love.

You, too, have still many a leprous boil on the skin of your souls, which often clearly shows that you are not cleansed by far as yet and have not by far realized right into your external life all the spiritual nourishment I have been sending you for years. There is a lot that you read and sometimes also believe but it has not yet shown its effect on the outside of your life-skin proving that this food of grace and love has penetrated that far. Only a few of you recognize your unworthiness, as did the centurion of Capernaum, to make you exclaim: "Lord, I am unworthy of so many graces! Just a word of comfort is sufficient but even this is too much for me, poor weak and fickle child!"

Most of you believe, as did the Jews of that time, to have done everything if you only cling literally to My commandments and teachings. But you are still far from actually practising the words of your Father. As the Jews observed only what materially appeared to them most important, so it is with you. You have a ready enthusiasm for My Word and are always prepared to convert others. You are always prepared to remove the rubbish from other people's doors and wait,

like the leper of the Gospel, that I may come past and promptly, through My touch, make highly moral beings of you. This is where the great error lies. Because you are not aware of your boils, you do not endeavour to heal them.

Now I am admonishing you: Examine the life-skin of your soul! And if you discover such leprous boils, take this as a sign that you are still harbouring within you many a thing foreign to you and not part of your spiritual nature. Make every effort to eliminate it and replace it with new, powerful substances of life so that you do not need My touch but only My Word for restoring the health of your soul. Amen.

#### **- Sermon 10 -**

Septuagesima Sunday. The Parable of the Labourers in the Vineyard

t. Matthew XX, 1-16: "For the kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the marketplace, and said unto them: Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the good-man of the house, Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen."

*(January 1872)*

This parable, like many of the others, was meant to help the Jews of that time to gain a better understanding of spiritual truths in the form of comparisons and illustrations from practical life. The metaphorical language was then - as still today in the Orient - used much more than nowadays, where straightforward statements are preferred. There is always a deeper spiritual meaning in these parables which applied not only for those times, but will have the same value for all future times. Let us now throw some more light onto the spiritual meaning and look at its significance since this is its essence, its core, whereas the parable is only its shell or cover.

Now listen. In that parable I said: "The Kingdom of Heaven is like a vineyard." The spiritual meaning of these words must be traced back to the actual concept of a vineyard. What then is a vineyard?

It is a plot of land out of the soil of which - by way of planting vines - the ethereal of the earth is transformed into spiritual, - in the grape to wine. Through the decomposition of the elements, coarser substances are changed into finer, more spiritual ones.

What else besides the soil is specifically needed for the maturation of the grape? It is the light of the sun, for without the awakener from above no spiritual product can develop on earth. The sun with its rays of light must awaken the elements dormant in the soil, help to spiritualize them with its warmth and, by the circulation in the vine through roots, branches, leaves and blossoms, deposit the most refined substance which, finally, after its process of decomposition, clearly reveals what an abundance of the spiritual was latent in the grape. However, this becomes apparent only after the grape has ceased to be a grape.

So here you have the vineyard where three things - soil, water and light - must work together in order to produce, on a higher level, something spiritual.

Now the comparison of My Kingdom, or the Kingdom of Heaven, with a vineyard will be better comprehensible thanks to the above mentioned explanation.

Also in My Kingdom the highest is only spirit. However, this spirit, embodied in spiritual beings, can be obtained only from the lower, subordinate products of creation. Just as the entire formative process of the wine, beginning with the sucked-in sap of the roots of the vine right to the cider fermenting in the barrel, is a continuous changing, purifying and refining of substances, thus all steadily progressing created things in My entire creation are being purified and refined until - when they have ceased to be matter after the disintegration of their substance - the spiritual can emerge with a light, ethereal encasement. As the root of the vine draws from the soil the elements it needs for the structure of the plant, the root of the future spiritual lies buried in the material. These are the first beginnings, from which proceeds what is capable of a higher level, rising from the darkness of the earth's crust into the finer air. Then light, air and water contribute their part towards completing the process of spiritualization, changing solid elements out of the earth's components into fluids which can more easily contain spiritual and nobler substances because, having outgrown the lower regions and having been permeated by light and warmth, they can more easily submit to influences from the higher regions.

The process of educating entities to become dwellers in My spiritual Heavens takes place in a similar way. By the rays of light and truth from above, that which is sleeping in the grave must be drawn from the coarse matter, purified and an urge awakened within it to keep rising higher and higher. You can see it on your earth how everything is struggling from the coarsest matter to a lighter existence, through all the kingdoms of nature and, finally, to the human state, which represents the first spiritual level on the way to My Kingdom. It may be compared to the grape within which are contained all the elements in preparation for the delicious wine.

Within man, too, everything is so arranged that the influence from above is more powerful than that from below. At least, that was how I meant it to be; but man's degeneration and deviation from the road I prepared for him will be discussed at a later point of this parable.

Through decomposition of the mortal body man enters the realm of spirits where the same process is repeated spiritually. As the lowest spirit, bound within solid matter, originally progressed to the highest possible level on earth, namely, the state of man, he must, in the realm of spirits, once again start as a simple human soul in order to advance to the state of a high angelic spirit, yes, even up to Me.

In this respect, the Kingdom of Heaven is like a vineyard because there, too, a purifying process takes place from the coarsest to the finest, from the solid to the most flexible, from matter to spirit. For this Kingdom of Heaven, as a vineyard, - so the parable says - a householder was seeking labourers to work for him.

What the owner of a vineyard seeks in the worldly sense, I seek in the spiritual. I likewise seek souls who, comprehending themselves and My creation, are prepared to fulfill My commandments of love and, through their teaching and example, are to contribute to the liberation for the spirits still bound in matter, in order to lead back to Me, purified, refined and spiritualized, that which once had gone forth from Me.

As the householder sets out early in the morning and hires for work the first men he finds standing around idly, so do I set out to exert My influence on human souls already in their earliest years in order to make them fit for My Kingdom. As this lord of the vineyard goes out at different hours to find new labourers, thus do I seek in different age levels - the age of youth, adulthood and even old age - to win back those who, until now lost to Me, did not know their mission in this world or their destiny in the beyond.

Just as My children are on different age levels, thus - on a larger scale - are the nations at the age level of either childhood, youth, adulthood or old age. They follow the same course of development as each individual in his phases of life.

The first beginnings of a teaching for My Kingdom were the times of belief which correspond to the age of childhood. Then came the times of doubt and questioning - the age of youth. Later followed the times of knowledge and awareness - the age of adulthood and, finally, that period which precedes the imminent transformation - old age.

My first advent took place at the time of mankind's youth when the awakened minds began to criticize and seek explanations of what had been given them as religion, which led to the establishment of different confessions. In order to prevent mankind from being completely deprived of his spiritual existence during this time of questioning, I came to this earth at that specific time, thereby preserving the good things gained by mankind during his childhood, removing that which had been contracted through sophisticated reasoning, thus giving back to man his spiritual dignity which otherwise would have been lost in his worldly, selfish activities.

In this age of youth where both enthusiasm and great debasement are found side by side, I sought labourers for My heavenly vineyard. To accomplish their mission many died as martyrs at the stake - where others would rather have belonged.

In this wavering between great ideas, between spiritual teaching and materialism, the age of adulthood was maturing for

mankind. The seed I had sown in the age of youth bore fruits, although in many places degenerate ones. Again I set out to seek fighters for My Kingdom and found only few. Some again risked to separate the wheat from the chaff, so that in the ripe age of adulthood, in spite of awareness, the entire spiritual seed would not once more be suppressed because of worldly interests. The religious wars and persecutions began, and men tried to combat with fire and sword, with hate and vengeance what could have been conquered solely through love and tolerance.

Also this age of adulthood with its more earnest character passed. Those who had wanted to stupefy the world in accordance with their own ideas and to smite it with blindness, fell into the pit they had dug for others. They are going towards a reform which will turn out quite different from what they had imagined.

Thus My labourers, although they had not yet accomplished everything, had at least contributed to save from destruction and decay the plant of the spirit that contains the purest wine of heaven. Now I am coming again in mankind's old age when he has matured toward a spiritual transformation. Again I am looking for labourers and am finding already quite a number.

Although in the old age of mankind - just as in the old age of the individual - there are many habits which are not easy to root out, the power of circumstances will considerably contribute towards stamping out all that refuses to make way for something better with gentleness and love.

Thus I hired and sent out My labourers. And when they once arrive in My Kingdom, they will be joining those who have gone before them, celebrating with them the feast of victory and sharing the crown of merit.

I had called all men to walk this road to purification but only few succeeded in becoming the elect who - triumphant over misery, grief, worry and struggle - kept holding high My banner of faith. Some have also suffered and endured in their pious but misconceived thinking that had degenerated into fanaticism. These will be the grumblers in the beyond when they see first rewarded those on whom, during their life on earth, they had looked down upon with contempt. True, they too were chosen ones but lacked the strength to become the elect. Hence, they will have to watch the last become the first and the first the last.

Yet Eternal Love, Who evens out everything, will know also there how to heal the wounds of self-pride which were based on false notions.

You, My children, and all mankind have now entered the period of old age. The time of dissolution - in the spiritual sense - and of My last advent is approaching. Therefore the restlessness in the hearts of people because they sense the imminent change of temporal and spiritual things. Therefore the hurry to eradicate the evil still before that time, so as not to be surprised by events in which the beliefs of today will not suffice. Therefore the zeal of the labourers in the evening in order to catch up in these few hours of spiritual life with the things that have not yet been accomplished.

Thus the lord of the vineyard will soon be occupied with paying the wages and I shall soon be distributing the crowns and palms of victory among those who - whether late or early - were the true representatives and propagators of My teaching. Therefore, make sure that you not only belong to those chosen to hear My Word but that you may be counted among the elect who, like diligent labourers in a vineyard, have in mankind's old age contributed most to win from the hard and loveless dealings of the world as much spiritual as possible which one day in the Kingdom of Heaven, after the process of fermentation, will be bearing spiritual fruits. Amen.

## **- Sermon 11 -**

Sexagesima Sunday. The Parable of the Sower

t. Luke VIII, 4-15: "And when much people were gathered together, and were come to him out of every city, he spake by a parable: A sower went out to sow his seed: and as he sowed, some fell by the wayside; and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns; and the thorns sprang up with it and choked it. And others fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear. And his disciples asked him, saying, What might this parable be? And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. Now the parable is this: The seed is the word of God. Those by the wayside are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. They on the rock are they which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns are they which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. But that on the good ground are they which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience."

*(January 20, 1872)*



This parable of the sower and the seed, which I once gave My disciples and the people surrounding Me, is given in an easily comprehensible form, all the more so as the Gospel also quotes the explanation I then gave to My disciples but not to the people listening to Me.

According to this explanation, the seed is My Word. Where this falls onto the road and is trampled underfoot, it denotes the indifference of those who hear it but disregard it and, indulging solely in their worldly interests, walk over it. The rocky ground onto which the seed falls describes those hearts which - like the scholars and theologians - accept the seed only as far as it fits into their scientific systems. However, as soon as their opinion differs, this seed on the rocky ground finds only little or no nourishment at all and must dry up.

If the seed falls among the thorns and sprouts together with them, this means that My Word is only believed and applied to the extent it is reconcilable with worldly opinions. If it clashes with them or if My Word demands sacrifice and self-abnegation, it is put aside and, therefore, also does not bear fruit. Fine words are all it gets, but it does not come to actions.

This far I had already explained it to My disciples. Now it is of importance how this parable can be applied to the present time and whether there is not any other important aspect of it.

Prior to continuing with its explanation, we have to answer the following questions: What actually is seed? For what purpose is it sown and what is the sower's aim? - Only when these questions have been answered can a true interpretation and explanation through spiritual correspondence follow; for, generally, you use a lot of words without being aware of their deeper spiritual significance. Only he who knows the deepest meaning of the words and their spiritual correspondence really knows his language. He has the gift of producing sounds with his mouth that can be comprehended in a spiritual sense, and every word that flows from his mouth is a ray of the spiritual light that illumines his soul, spiritualizes it and gradually conveys it towards

uniting with Me. Therefore, there is a great difference between talking and speaking. One may talk a lot and still not say anything, while the important meaning of spiritual speech can mould itself most significantly.

So let us begin with the word "seed" and examine its meaning more closely.

Behold, infinity is contained within the seed. From a seed there keep forthcoming products of the same kind to which the seed belongs. Thus it was arranged at the creation of the material world that I created things only once individually. I included within them the germ for further reproduction, so that the initial effect, the evolverment out of itself, would not cease in eternity as long as the elements in the soil and in the air needed for the development of the seed are available. As the seed of a tree carries within it all the nuclei for its future destination, thus My Word, which as a product of My Spirit keeps producing something new incessantly, never passes but continues forever. Therefore, John said: "In the beginning was the Word... and the Word was God!"

I, too, am the seed out of which continuously and everlastingly only the divine can go forth. Wherever this Word falls as a seed, it stimulates the ground to activity - often permanently, often only temporarily.

However, since I am also the sower who sows the seed all over the entire creation, it naturally also happens that - as in the parable - not all the seed develops equally. One brings more fruit, the other less and the third none at all. Firstly, because even the worlds of My creation, together with their dwellers, are not all on the same level and, secondly, because everywhere men have their free will to act in whatever way they see fit. Hence the different spiritual results in all the worlds and with all human beings and the different lengths of road all created beings have to travel to reach their destination of the spiritualization of their souls.

I, as the sower, sow My seed everywhere. Where it is received with indifference, it is the souls' own fault if, due to bitter experiences, they have to go through a harsh schooling. Where My seed falls onto stony hearts where it cannot stay because the lightest worldly wind blows it away without leaving a trace of it, also there this hardness of heart will gradually be mellowed. Where My seed falls on thorny ground and sprouts together with weeds, it will share the fate of the weeds which have to be destroyed. Then those people will have nothing left but the fallow land of their heart on which nothing could permanently grow, neither vice nor virtue. Only where My Word falls on good ground, where the hearts were already prepared by Me beforehand, will the seed of My Word be sprouting, flowering and bearing fruits as an example for others. My Word, as a seed, was and is still daily being sown in order to make true humans out of men, to make them worthy of Me, so that, as images of My Divine Self, they may gradually become that for which I have destined them.

Since I walked on earth, I and My chosen have always kept sowing My divine Word of love. And because My listeners consisted of different types of people, I intended by this parable to point out his thoughtlessness to one, his indifference to the other and his worldliness to the third, proving to them what would finally result if My Word were only heard but not practised. What I then said to My listeners and disciples: "He that hath ears to hear, let him hear!", I am saying again, for I, as the sower, shall soon come to gather the harvest from My seed.

My Word, as spiritual seed for everlasting beatitude, is now more than ever trampled underfoot on all the roads and eaten by birds that only want to make use of My Word in their own interests. For a long time it has been falling on too stony ground of selfish hearts where it has to wither without nourishment. And where here or there a stalk flowers, it is standing amid the worldly pleasures and is being cared for only as long as it is in harmony with the opinions of the world. As soon as it demands sacrifice, it is thrown overboard.

Only few keep My Word in their hearts, notwithstanding difficulties, struggles and suffering, tend it with care and also act according to it. As I once said that many were called to gain for themselves, with the help of the seed of My Divine Word, a

lasting beatitude in the beyond after this short earthly existence, among the many called only few are chosen to receive the palm of victory, which I Myself once won through the cross and on the cross as a man. I led the way for mankind as an example. As My life was not distinguished through high birth and other favourable conditions and I, finally, had to end My earthly life publicly as a criminal on the cross, all those who will follow Me will have similar experiences. They, too, will be persecuted, despised and ill-treated. But as My resurrection and afterwards My return into My Kingdom thwarted all human designs and I arrived in My heavens spiritualized, thus also those who offered their hearts as good soil for My Word, will once reap what I have here sown into their hearts. The knowledge that they have fought, suffered, but also conquered, will be their reward. They will receive their reward because they never -like careless wanderers - trampled underfoot the seed of love I had sown on their path. They also did not allow their hearts to harden nor did they neglect the germinating fruit for the sake of wordly pleasures which are the thorns for all that is spiritual. As good soil they shall bear noble fruits. As I once said: "Ye shall know them by their fruits!"

Thus the seed has ripened, so that finally the wheat can be separated from the chaff, the thorns and the thistles submitted to purification through a kind of fire and the ripe corn gathered into My barns. You can already notice everywhere how the sifting is commencing. I shall come to ask people to account for the seed I have sown. And the award will be in accordance with the work. My Word is divine seed, it is eternity's sowing for eternity. Whether the seed is ignored, whether it is trampled underfoot, whether it goes up among the thorns, - the divine germ remains forever, and one seed is sufficient to produce an abundance of that which is good and shower it upon the world. Therefore, it is of no importance if thousands of these seeds were sown in vain. For those which fell on good soil, into hearts full of faith, will be spreading the light over those who remain dark. And thus all that will never be destroyed which I, as the Creator, have brought forth, which I, as Jesus, sealed with My death on the cross and which I shall soon, as a reaper, be gathering from the fields of spiritual activity. Should the harvest also be small, this will still prove that the great never withers or decays if, encased in the small, it is capable of producing enormous effects. Therefore, do not allow your hearts to turn to stone or to be overgrown with weeds and thistles. Keep them at all times ready, so that My Word, which reanimates your soul in so many different ways, can sprout therein, so you do not have to share the fate of those who accept My Word only superficially and, when it requires action, prove that the seed had clung only to the surface of their heart but had not penetrated it at all.

Keep this in mind: A sower sows in order to reap one day.

The time of harvest is approaching. Be prepared to be gathered into My barns and not to be compelled to start on the longer road of betterment together with the thorns and thistles. Therefore: Who has ears, let him hear whilst there is still time! Amen.

## **- Sermon 12 -**

Quinquagesima Sunday. The Healing of a Blind Man

t. Luke XVIII, 35-43: "And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the wayside begging: and hearing the multitude pass by, he asked what it meant. And they told him, that Jesus of Nazareth passeth by. And he cried, saying, Jesus, thou Son of David, have mercy on me. And they which went before rebuked him, that he should hold his peace: But he cried so much more, Thou Son of David, have mercy on me. And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him, saying: What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight: thy faith hath saved thee. And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God."

*(January 21, 1872)*

Here you have an example of how the firm faith of a blind man in My omnipotence restored his eyesight.

There are now so many blind people on your earth who would be in great need of the light but only few among them are really keen on having their eyesight restored. Most of them are quite happy with their spiritual blindness and have got quite as used to it as a person who was born blind and as a result has improved and perfected his other senses - particularly his sense of touch - to such a degree that it almost replaces his sight. These people are satisfied with their condition because they do not know any better. They do not regret their lack of eyesight since they have no idea what light and its effect actually are.

Just as those born physically blind continue to live their life, so do thousands who are spiritually blind. Their upbringing and circumstances may be responsible for their never having been told about spiritual light and higher levels of comprehension of even the material. For them there does not exist anything but the material. They believe that everything is matter, that matter is the real world, that everything is born out of matter and again returns to it.

To these totally blind belong also those scholars and scientists who, due to the wrong direction of their studies, are

themselves responsible for the loss of their last spark of spiritual light. The first are blind and do not know why, whereas the latter want to be blind because the light, if it shone upon them, would not comply with their way of thinking and living. In addition to these, who are quite happy with their blindness, there are also other blind who have the wish to see. Those are the ones that are sitting like blind beggars at the roadside of life begging the passers-by, when they hear them come, for spiritual nourishment to relieve or even cure their blindness.

Such blind are those people who, in the course of their life, have met with many an experience that gave them food for thought and which they would like to have explained, but who are unable to rid themselves of their darkness. These are the people who stick to religious ceremonies and regard them as more important than they really are. In some cases they do feel that there is something higher beyond this rite, something spiritual that could actually comfort them in cases where human wisdom fails.

These people are sitting at the great road through life of the spirits who are all in the process of their evolvment, and they are the ones that are asking for spiritual charity, so that they may not remain for ever bound to the earth, where they have been placed by their destiny, but can start to soar spiritually as the others are doing, whom they feel passing by. Many travel on the great highway of spiritual progress; however, not all feel called and impelled to help those who implore them, just as not all give alms to a beggar but only those who have a better understanding of the concept of love of their fellowman. Thus these spiritual beggars are given only a meagre livelihood because no one - be it for lack of strength or for lack of knowledge - is able to give the beggars what they are actually asking for, namely, spiritual vision which only few of those passing by fully possess themselves.

However, in order that the hungry for divine nourishment, who are yearning for the light of truth, may receive what they are asking for and in order to restore the sight of those who have been waiting for Me for a long time and with unshakable faith wanted to wait until I Myself, as the great bringer of light, would give them a full measure of that with which others could only have supplied them partly, - I set out on the road Myself.

As the beggar near Jericho recognized My voice from a distance and implored Me, calling: "Thou son of David, have mercy upon me!", many are calling to Me in the distress of their soul and in complete faith that I shall hear their prayers. To these I can then give the full light of My grace, for their faith has helped them. They are firmly convinced that I am the one who can bring them spiritual light and show them the right way to beatitude. To these I give sight, and into their hearts I put the words: "Receive thy sight, thy faith hath saved thee!"

All of you, My children, were the blind whom I recognized among the crowds because you have sought Me already for a long time out of an inner impulse and felt within you that the knowledge of the Christian religion, which is acquired by study, is insufficient to provide the right comfort in all circumstances of human life.

I let you taste many a bitter medicine to cure you all the sooner from the absurd and wrong notions the world has given you. I educated you through complication of circumstances to become pioneers of My teaching, which soon shall be acknowledged on all the earth as the only one, so that you may prove not only with words but with deeds what the words are meant to express. Some of you I gave the gift of hearing My voice within you, so that My actual teaching, as it has been established everlastingly for the entire universe, would not be again falsified and interpreted differently from how I gave it to My disciples during My life on earth.

Then, and for the following times, I often had to clothe My Word in parables and mystical sayings, for I knew what the coming generations would be doing with it. I knew what considerable changes My Word would be bringing about in social life and how much persecution and innocent victims it would cost My followers. I spoke in parables, so that the enemies, notwithstanding all their efforts to destroy My teaching, would only nibble at its bark, right to the present day.

Now that mankind has matured and, instead of eliminating only some things from the present religious structure, is inclined to overthrow the whole edifice with all its inmates, the time has come when the plain truth will no longer be detrimental to the majority and could only have a fortifying effect. Now the blind at the great highway to My Spiritual Kingdom are able to receive the light that has already for a long time been streaming upon them in great abundance. Now the time has come when the great edifice of clerical control - as once the walls of Jericho - will come tumbling down through the flourish of trumpets of My divine teaching, so that the blind waiting behind these walls may gain an unobstructed view over the valley of the Jordan, in whose waters I once had Myself baptized and where the voice from the heavens called: "This is My beloved Son, in whom I am well pleased!"

Thus you, too, shall now be baptized through My Word and My Light from the eternal source of the inexhaustible flow of My grace and begin to see, so that I can say: You are My children, in whom I am well pleased. You are the ones who, baptized with My Spirit and gifted with spiritual vision, will have to pass to the blind calling to you from the roadside of life the light which I have been giving you in great abundance already for a long time.

Prepare yourselves to become worthy pupils of the carpenter's son, of the teacher and redeemer on the cross and of the God and Father Who has engraved His two commandments of love with brightly shining letters into all creation, throughout its vast expanses.

Prepare yourselves to spread light where the blind implore you for it so that they, too, may share in the grace, that they may, through direct communication, learn in the shortest possible way what others have often recognized only very late, after much effort and many tribulations, that I - the Lord and Creator of all that exists - am also the Father Who never denies anything to a suppliant if it is for his good, and Who is most willing to open the eyes of the blind that he may recognize and appreciate his Father in the simplicity of Jesus and the glory of the Creator. Amen.

## - Sermon 13 -

First Sunday In Lent. The Temptation of the Lord

t. Matthew IV, 1-11: "Then was Jesus led up of the Spirit into the wilderness to be 35

tempted of the devil. And when he had fasted forty days and forty night, he was afterward an hungred. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and, behold, angels came and ministered unto him."

*(January 21, 1872)*

This chapter deals with My temptation through Satan when I walked on earth. The account of this temptation, as My disciples put it down in the Gospels, should not be taken literally for, naturally, Satan knew Me well and saw his Lord in Jesus. Therefore, it would not have been a temptation on his part to suggest that I turn stones into bread since he was well aware that I was capable of much more than that -, or to suggest that I cast Myself from the pinnacle of the temple saying that nothing would happen to Me if I were the Son of God. It was he who carried Me through the air from the desert to these pinnacles knowing that I did not fully belong to this earth and that the power of attraction of this planet could not affect Me if I did not wish it.

Also, when he led Me onto a high mountain offering Me all the kingdoms My human eyes could detect from there, he still knew only too well that he could not offer his Lord and Creator the insignificant kingdoms of your dark earth, not even the entire earth; for he was able - as no other spirit was - to survey My boundless creation with his spiritual eyes.

You can see that the literal interpretation of the passages, as they are given in the Gospel, cannot be the real explanation of these words. The meaning and significance of the temptation is quite different. These temptations - as described in the Gospel - may be temptations for men but never for the God and Creator of all finite things, even if He is in a human body.

In your world, if a student is preparing for an examination, he usually retires to a secluded place where he keeps on studying day and night. He renounces some worldly pleasures, be it food, drink or entertainment, so that - in the first case - his stomach may not gain too much influence over his mind or - in the other case - entertainment may not distract his mind which needs concentration during the studies.

That which every human being does who is preparing for an important step in his life, I did too. When the time had come that I had to start My teaching ministry, namely, as a man in whose form My Deity was clad -I, too, had to concentrate, had to reduce the food for My body to an absolute minimum because My Spirit wanted to create spiritual and eternal things and did not wish to be impeded by matter.

My human being fasted whereas My spiritual being enjoyed an abundance of bliss, of which only a spiritual being is capable who is prepared to renounce all that is great and mighty within him and sacrifice himself out of love for the sake of the beings and spirits he has created.

In those moments all the human passions attacked Me. But only by becoming all man and by the Deity withdrawing into My innermost, was I able to set an example to My spirits of how to conquer and withstand all temptations. With this test I wanted to set an eternal example to all and make it clear to them that they could become My children only by conquering the mighty evil influences.

First it was hunger that assailed Me as a human being. That this was conquered is expressed in the words I spoke to Satan in response to his first offer: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." In other words: If fleshly desires attack a man's soul, let him think of these words, namely, that above all man's inner spiritual self has to be nourished, cared for and educated, even if it is at the cost of the body. What I said to Satan has this meaning for you: "Remember always that you have not been created to care for your body but to perfect your soul."

Satan's second metaphorically depicted attempt was to tempt the divine power within Me. In other words: A desire to boast with My divine attributes came over Me. This temptation may be likened to that when a person, gifted with great abilities and knowledge, even with divine powers and capable of accomplishing things that are denied to others and must appear to them like miracles, boasts with such abilities instead of using them for the benefit of his fellowmen or the greater glory of the Giver.

Here applies My second reply to Satan: "Thou shalt not tempt the Lord thy God!" This means: "Do not succumb to the delusion that the Lord, even if He did give you power, might not take it away from you again if you do not use it for His ends but only for your own!" It would be raising oneself above one's own human abilities, misusing a divine gift the success of which would promote pride instead of humility. Satan tried to awaken My human conceit and thought I might raise Myself above this lowly station on which, in My opinion, depended the success of My great plan.

The third attempt was to arouse My lust for power. For these three mightiest of passions are latent in the human heart as a basis for all the others: the propensity for a life full of pleasures for the body; the desire to excel others, that is, to hold a socially splendid position which provides the means for the satisfaction of the first passion; and, finally, the mania to be able to command instead of obey, to be the first, the one who lays down laws for others whilst he has raised himself above all laws and feels exempt from adhering to any of them.

The answer to this third attempt by Satan was: "Get thee hence, Satan; for it is written: Thou shalt worship the Lord thy God, and him only shalt thou serve." This means in other words: Away with this low passion of wanting to dominate others which includes all the other passions like arrogance, hate, vengefulness, anger and retaliation. The spiritual element within man, which was placed in his heart by God, requires you to step down, to become the most insignificant, to want to serve all the others, - if one day you would like to be set over great things. You must completely relinquish your desire to subject others. You shall learn to obey, so that one day you may be able to command, but not command with word of judgment, but with love and patience. Only in this way will your command never appear harsh and will be strictly followed, because the one who obeys you realizes that all this is only for his best. Thus man serves his God and Lord and, following My example, he will achieve the best results in the smallest and most insignificant things.

Just as I, as a man, once had to fight My way through all the human passions which I, as the Creator, intentionally put into the human nature, you have to do the same if you want to follow Me. You have to fight the mighty urge for good living, subordinate all these pleasures to a higher goal freeing yourselves from the shackles that impede the flight of your soul. You must ban conceit, - the foremost liar, since it depicts a nicer picture of yourselves than is true and excuses bents of the worst kind with sophisticated shrewdness. As a result, you often imagine yourselves more important and better than you actually are which, naturally, must hinder your progress.

Do not give yourselves credit for powers you do not possess. Look upon yourselves as weak and unworthy, so that you may be strengthened in your faith and trust in Me; then the third bad passion, the lust for power, will not take hold of you and render you slaves of yourselves. There is nothing worse in the world than to have this conceited notion that you are better than others, and to be inclined to dodge any pressure of obedience, always climbing over the shoulders of others to where only the one is the master and all the others slaves. For, to command others quite different qualities are needed than are possessed by those who at the present time on your earth seek to govern their fellowmen. Look at Me! How do I govern? Is it through force, or through prompt punishment or relentless judgment of the fallen and erring? Do I govern through anger, revenge and punishment? Certainly not! As you know Me, you can see that I govern only with the help of My all-embracing love, that forgiveness is My first principle and that I do not persecute the one who may err without his fault, but indulgently put all the means in his path for his betterment.

All the evil, evident as such in the world, was not created by Me, but it is a product of men's misuse of their free will. As free beings they can do what they wish, but they alone are responsible for the consequences. As I have said before: There is but one truth, and he who sins against it has to experience the consequences of falsehood.

Thus this Gospel shows how I, as a man, notwithstanding My position of might, fought forcefully against the passions in order to demonstrate to you and all the spirits that the evil, which I suffer to be in the world, serves after all a good purpose - the soul's progress.

You shall serve God alone, and this you do only when you follow the great commandments of love which prompt you to control your flesh and fight against the evil mental traits of vanity and lust for power. Only through self-denial and resistance to these strong urges in your human nature will you one day, in My Kingdom, comprehend what it means to be set over great things or, what the phrase signifies: "He who humbles himself shall be exalted!"

You will come upon the same traits also in the beyond. The first - although not in a material but in a spiritual sense, that is, as a desire to know and comprehend everything. The other two will in the beyond be more prominent in you than here on earth. This you can see where Lucifer and his followers are concerned who, conscious of their power, lost their equilibrium, proceeded from meekness to presumption and then, as did Satan, wanted to dominate even Me.

In order to know the right measure of how and when one is allowed to use his power, in order to understand how much knowledge will be needed for a particular task and to realize that, even if one is set over great things in the beyond, one is still meant to be a servant also to the lowest being, these passions must be fought and conquered already in this trial life here, so that one will be able to control them in the other world when entrusted with greater powers.

For this reason, do heed My words! You do not even know half your mission, you know less than a third about your nature and have no idea whatsoever why it has been made as it is and not different. Your eyes still suffer from cataract and the light of My wisdom is still unable to penetrate to your inner being. At most, a spark of love sometimes moves your heart and makes you suspect that there is still something higher and greater. But the moment this ray of light has illuminated the innermost ventricles of your heart, these three passions-selfishness, vanity and lust for power darken them once more. They whisper a thousand excuses into your ear: "Yes, but one cannot completely withdraw from the world!", "One cannot live like that!", "Well, that is how the world has been made!", and so on. All just excuses of indolence because all of you, although you are hearers of My Word, do not want to become doers.

Now in particular, when from one Sunday to the next My Gospel is explained to you as you have never before heard it explained, now I want to make you ponder on My coming to your earth, so that you may recognize - at least to a degree -its great significance and understand what it means: God, the Creator of all infinity, descended to your earth in the lowliest circumstances and suffered you, erring and blind created beings, to persecute, even crucify Him. He went through all the phases of your life and fought against the human passions in order to give a shining example to you and all the spirits for all times. He showed that if a person wants to be spiritually like Him he must respect the spiritual as the most important thing and subordinate everything else to it. Then, fighting against the most powerful passions, one can become worthy of serving also other spirits as a leader and helper, proving through one's actions that man does not live only by material, but above all by spiritual food. He showed that God should not be tempted in His grace and that, following His two commandments of love, one could lead himself and others to where He, the Father, has long wanted to have you, that is, to His Kingdom as His worthy children. Amen.

#### **- Sermon 14 -**

Second Sunday In Lent. The Transfiguration of Jesus

t. Matthew XVII, 1-13: "And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light, and, behold, there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them, and said, Arise, and be not afraid. And when they had lifted up their eyes, they saw no man, save Jesus only. And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead. And his disciples asked him, saying, Why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you. That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist."

*(January 25, 1872)*

Here again you have an event from My earthly career of a deep and heavenly significance. This event was once important for the disciples who accompanied Me, but it is also significant for you and all mankind and in its spiritual correspondence of great importance for the future into which you are now moving. We will now look at this event, explain its significance for My disciples at that time and then study its great spiritual correspondence to find out how, when and where it is repeating itself today and how it will have the same regenerating effect now as it had once on the three disciples with Me and their further life and actions.

The Gospel states that I took My disciples Peter, James and John up a mountain where they saw Me transfigured, that is, they saw Me with their spiritual eyes as the One who I really am, was and shall be. They saw Me as a high spirit whose garment - truth - was in its correspondence white and whose face shone like the sun, that is, it radiated love. At My side they saw two mighty supporters of My entire future system of instruction who contributed most to facilitate My work as My forerunners - Moses and Elias, with whom I was speaking. They also heard a voice from a cloud speaking the same words that had once sounded at My baptism at the river Jordan: "This is My beloved Son in whom I am well pleased; listen to him!" This vision which I allowed My three disciples to see was meant to give them a fore taste of their own destination. Peter,



whom I called the 'rock' upon which I wanted to build My church, had a similar mission to that of Moses who once prepared the Jewish people for My coming. He gave them laws and rules of conduct which for the Jews were easier to accept than for any other race, to make them My chosen people in the midst of which I had decided to come to the earth.

As Elias, in his incarnation as John the Baptist, did on a small scale what Moses had to do on a large scale, thus John, My favourite, - thanks to his particular work and the fact that he lived longer than any of the other disciples - was destined through his Revelation during the last years of his life to show to the world in advance its spiritual progress until its purification and to leave behind a testimony to the effect that the laws I have established in My creation - be they moral or physical laws - must not be spurned.

These disciples, as still living in this world, and Moses and Elias, who were no longer in the flesh, were allowed to see Me in My great glory and to recognize Me as the One for whose great spiritual kingdom they had to sacrifice everything in order to give My work permanence.

They saw Me in that glory which a human heart in its earthly encasement can stand but for a few moments, and it was this unimagined happiness and bliss that caused Peter to exclaim: "Lord, it is good for us to be here; if thou wilt, let us make here three shelters!"

However, since such moments only serve as awakers, animators and fortifiers when danger threatens or fickleness overcomes the heart, they were only of a short duration. But in order to give them a lasting effect in the memory of the disciples, out of the white cloud that spiritually overshadowed My person, these mysterious and important words were heard: "This is My beloved Son in whom I am well pleased; listen to him!" Thus the voice advised My disciples to pay even better attention to My words and to imprint them properly upon their hearts so that one day the verdant tree of life could grow out of them to assemble all mankind under its shade for shelter and protection in all their sufferings and misfortunes.

The reason why I bade the disciples not to speak of this event until I had crowned My work with My resurrection was that the other disciples would have doubted the vision or failed to comprehend it, since My disciples' power of comprehension varied like that of all other people. Such was the actual course of that solemn event which must repeat itself again today. What once Moses did, who prepared the Jewish people for My teaching, later on came to pass through Peter as the founder of the Catholic Church. What Elias did as John the Baptist, has been done in your age by all the men who had to cleanse and purify the church Peter had founded, so that it would not lose its actual value altogether.

What once Peter represented as the future sustainer of My teaching, now other men will become, who will re-establish My Kingdom. And as in My days the Jewish people were misled by the Pharisees and scribes, likewise today all humanity is bound by ceremonies and customs, living in the fulfilment of the letter without understanding the spiritual meaning of the words of My so simple Gospel. Therefore, there must again be men who put My teaching back upon its original foundation, upon My own words.

Even if these men are not immediately successful in their attempt to teach all mankind - just as My disciples were not immediately successful - they are nevertheless called to sow the seed. It does not matter whether the seed falls everywhere upon good soil, or upon the road or stony ground. The germinating seed will replace what was lost and prepare the spiritual ground to make it worthy of looking forward joyfully to My Second Coming.

As in those days I took My disciples to an elevated spot, giving them a little fore taste of the reward awaiting them if they faithfully stayed with Me, it happens also today that I lead many a faithful, who in the solitude and stillness of night gives himself over to Me, far beyond the physical world, opening up to him in a great vista the glorious future he may expect if he remains true to Me and My teaching. Indeed, I let many an individual experience the full delight of My mighty influence upon his heart, thereby showing him a glimpse of supreme truth in the rosy light of love, thus revealing to him My own Self in a glorious transfiguration expressed by a delight which here it is not possible to bear, but only in the higher spheres in a spiritual body.

In the Mosaic law Moses built his irrevocable principles of the Jewish religion upon the one idea: There is but one God! And because of this the Jewish people - and none other - was suited to count Me among them. Since in those days polytheism prevailed everywhere, it would have been impossible to remove all the gods at once to put up a single one in their place. The Jews, however, had only the one God, which made it easier to build a divine religion among them.

Thus Moses was the preparatory worker, like a labourer in the vineyard who breaks up the soil. He was followed by the one who trimmed the vines; and that was Elias. He trimmed the vines during his time and later as John the Baptist, thereby stimulating the activity in order to obtain better fruit so that the harvester may be satisfied with the workers who did the preliminary work. Thus John the Baptist was the second labourer in My vineyard, until I came Myself to put the finishing touches to the work, add what was missing and bring the fruit to maturation. This means that out of the decomposed earth around the stem of the grapevine I called forth new life which, becoming more and more refined along the stem, was matured and trained from gross matter to the finer, spiritual fruit - the grape.

As previously Moses, thus later on Peter was the rock upon which My church was founded. No revolutions or storms could destroy it. Often enough it has been perverted through the tyranny and lust for power of individuals. But as once My transfiguration was allowed to take place in the presence of My disciples when My spiritual, divine being shone through My earthly form, so it is happening now: The spiritual garment is beginning to shine through the earthly pomp and ceremonial of

the Catholic cult and its false doctrines. The clearing up and transfiguration is beginning. Night is followed by dawn and dawn by - day!

The long restrained light of truth is breaking through. The anticipation of a higher ecstasy, a transfiguration, is alive in all minds, and the spiritual wind, blowing through all that is of the world and awakening the sleepers is sensed by all. Like a ray of light falling through a shutter upon a sleeper who, awakened by its life-force, begins to turn around in his bed unaware of what is happening to him, - thus this transfiguration is starting. In many heads it is already dawning. Moses prepared his contemporary Jewish people for My reception, Peter the generation following him, and in these days the teachers with enthusiasm for My teaching are going to be the Johns who - like My disciple - will also become My favourites and witnesses of My love and grace right into their old age. Thus the same spiritual process of purification takes place, first from the solid to the softer, from that to the volatile, from the volatile to the ethereal and finally to the spiritual.

As in those days I was nailed to the cross, My teaching mocked and My disciples abused and persecuted, so it will be again. Instead of My person, My teaching will be crucified and mocked. My fighters will also have to battle with all kinds of injustices but they, too, will be victorious and see Me transfigured at My next descent. Then the voice of their conscience will proclaim: "Blessed be you because you remained true to Him, listened to His words, applied them and passed them on to others the way He wants them to be understood."

Then the transfiguration will not end - as once with My disciples - but My pioneers will be able to see Me face to face everlastingly and rejoice over My victory and theirs together with all those who passed on before.

Such is the symbolical meaning of the transfiguration. Make sure that you, too, may participate in it, so that you may be counted among those who, disregarding all that is of the world, have made Me and My teaching the principal purpose of their life and aspirations. Then, in moments of supreme delight when your spiritual vision is opened, you will be able to see The One in person, transfigured, Who already for so long has been showering upon you His words of grace and wants to make you His children. Amen.

#### **- Sermon 15 -**

Third Sunday in Lent. The Casting out of a Devil

t. Luke XI, 14-28: "And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. But some of them said, He casteth out devils through Beelzebub the chief of the devils. And others, tempting him, sought of him a sign from heaven. But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. If Satan also be divided against himself, how shall his kingdom stand? Because he say that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast them out? Therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a strong man armed keepeth his palace, his goods are in peace: But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armor wherein he trusted, and divideth his spoils. He that is not with me is against me: and he that gathereth not with me scattereth. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return upon my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first. And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him. Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea rather, blessed are they that hear the word of God, and keep it."

*(June 27, 1872)*

In order to understand and appreciate this deed, you must first know how the devils get into a person and what they are in reality, so that the casting out can become comprehensible to you. To make this clear to you, I must go far back and lead you into earlier eons when there was no material world as yet but only the realm of spirits.

Out of presumption and defiance, the first angel, as the bearer of light into the farthest spaces of the heaven of spirits, abused his might and - together with his adherents - rebelled against Me. And since he and his accomplices had no intention of ever returning, they were banned into matter and compelled to set out on the long road of progressive purification in order to return to their once better state. This process of purification is still on today until all will have again become what they once were, namely, recognizers of My might and love and active promoters of My great plan of creation.

Now behold, in that distant time when the individual liberty of the spirit was established as inviolable, which is still the case today, the spirits, including Satan himself, were free either to return from their wrong direction or not. But since the spirits were not all equal in recognition, goodness and insight - just as still today there are no two beings which are spiritually alike - the ways in which those spirits thought and acted were most varied. One was satisfied with his spiritual level, another was not. One was steadfast in resisting the temptation of the more wicked, whereas another opposed the influence of the better

ones. Hence, there did not exist a proper progression, but there were as many different opinions and ideas about Me, the world and the necessary development as there were spiritually thinking beings.

This great diversity, existing among the good spirits as well as among the evil, who prefer to regard Satan as their deity in the same way as the good regard Me, - this diversity is the basis for the spiritual life and activity necessary for the continuance of the great realm of spirits.

Although the great multitude of fallen spirits under their principal leaders took a direction other than the one destined for all, their actions, which are opposed to Me and My principle of good, must nevertheless serve My purpose. In the results, which are not according to their wishes, they must recognize My omnipotence which they cannot evade whatever they do.

The same way of spiritual existence and activity is also found among the souls of those who were called away from all the globes and are now living in the beyond. Also they have freedom of will. They can progress or retrogress, they can do whatever they wish. They can, in a minute, proceed from the hellish torture of a tormenting conscience to the beatitude of an angel; can remain what they were in their lives on earth or become still more wicked through companionship with other, more evil souls. Their sphere of action is limited by nothing but the conditions of existence found on each spiritual level.

Primordial, not yet incarnated spirits as well as souls departed from human bodies who have no urge to progress, seek - since activity is a principle of life without which nothing can exist - to occupy themselves by endeavouring to draw into their sphere spirits or still living beings whose inclinations make an influence possible, and to impart to them their own views and inclinations. Therefore, the more a person nourishes his own evil passions, the more easily he may become subjected to such an influence and ultimately fall victim to these evil spirits tormented by boredom. As through writing, knocking and other means the spirits can exercise an influence upon individual receptive souls and thereby contribute, at least indirectly, to unbelievers realizing that there is another world, thus evil spirits of the deceased may affect the mind, even the physical organism, of a person, in which case raving madness or other diseases are the externally visible consequences.

If you could see with spiritual eyes, you would discover an entirely new world in and around you which, like the external, material world, is also endeavouring to make your return to Me as difficult as possible. It was on account of this that I once said to My disciples in the garden of Gethsemane: "Watch and pray, that ye enter not into temptation!"

Hiding their pernicious venom under the sophisticated cloak of self-love, these spiritual influences are in the beginning so mild and gentle that one needs an acute perception and steady vigilance to refrain from doing the will of others instead of one's own. If, however, a person remains steadfast and the evil spirit sees that his influence is resisted, he gives up because he does not want to waste his time.

This invisible influencing and transforming of matter, this coming into existence and disintegrating, this transition to other forms, - all this would unfold in the spiritual world before your eyes on an even larger scale if you had the spiritual vision. For, you could look through the spirits and observe at once which idea is moving one or the other to do this or that. In this spirit world you would have to use an entirely different yardstick than in your material world, since there already thoughts are being weighed, whilst in your visible world a thousand thoughts pass unnoticed until perhaps only the last one, through action, discloses the idea of another living being.

You would be amazed if you could watch the departed souls arrive in the beyond and see how they are received by other spirits either with love or hatred. You would be amazed at the moral struggles a soul has to experience there until it can go its own way independently. There hiding, hypocrisy and dissembling is of no use. There man, as a spirit, is but the reflection of his spiritual self attained in this world, and not by actions but by thoughts because thoughts brought about the actions, and they are the determining factor also in the spiritual world. Every thought flashing through your head or heart is carved as an indelible imprint in your inner spiritual man and will someday contribute to forming the spiritual garment of your soul's body.

If people only knew what they are doing when they either depart from this earth bearing a grudge, or when survivors curse the departed, they would shudder at the consequences of such thoughts. Such thoughts are capable of causing great torment - of a spiritual nature, of course - for those who have passed to the other world and could kindle in them the desire to receive the souls of such persons with revenge. Therefore, be severe with your thoughts! You may often with one thought attract a host of congenial evil spirits of the other world, and while you believe to be only musing, these spirits are endeavouring to catch you in their net, to destroy your good qualities in order to bring to maturity the decision for an evil act which may have endless consequences for yourselves and other men and spirits.

This is expressed in the Gospel when I said of the powerful and evil spirit, cast out from the diseased or mute, that he walked around all forlorn and then returned with seven other spirits worse than himself.

It is the spiritual picture of a man who conquers a passion and believes to have rid himself of a devil but then carelessly indulges again in his favourite thoughts and ideas. Such a person is nourishing a little flame and as gnats when they become aware of a light in the distance all strive towards it, in the same way this train of thought serves as a light in the spirit-world to guide those who are groping in darkness. They stream towards it, begin their hellish play with united strength until the plagued individual falls into their net and is lost to My Kingdom here on earth and there in the beyond for a long time.

The other world, the world of the invisible, is not as rosy as your priests present it to you. It is not so hellish either as the imagination of certain religious fanatics likes to paint it for you. It is all based on this: A man will see the spiritual world

according to his spiritual nature. In the same way you also see the material world, and the principle is the same here as it is in the beyond.

There a refined and pure heart, devoted to Me, will not see anything of a hellish nature as it did not see such things in this world either. There it will see erring spirits as it here saw erring people, and it will endeavour to help everybody as it had done here during its lifetime. Bringing along peace, the soul will see only peace; bringing along hatred and pride, it will experience the same over there from others and subject others to it.

There is only one law valid in My creation - the law of gravity, of the power of attraction. By it the material things are consolidated and maintained, likewise the spiritual. The heavier, that is, the denser a body is, the greater is the power holding together its primary elements; it is rock and built on firm ground. The lighter the substances and the less their power of cohesion, the easier they can arise. The firmer the atoms are joined together, the less they are capable of receiving light and warmth; the lighter they are, the more receptive for the influences from above.

Thus it is also in the world of spirits. The moral weight binds the spirits to matter; the lighter it is, the sooner can they withdraw from matter. In the first case, the spirits are dark; in the second, accordingly lighter. The dark spirits are the ones who want to animate and warm themselves in the light of others since they lack warmth themselves. Hence, if they want to remain wicked they endeavour to draw others into their darkness, otherwise they try to free themselves from the darkness.

Such is the spiritual activity in the entire ether spheres. Forever there is strife beside peace, persecution and repulsion beside unification and loving congregation, because the spirits have to fulfil their spiritual process. Time does not count, for eternity is long. No one is coerced; what he wants to be, he is. Or, as Paul said: "As the tree falls, so it lies."

Therefore, make every effort while you are here to gain enough strength that you can resist the temptations there and that you immediately meet with better spirits with whom, of course, strife and seduction are out of the question! Abstain from cursing and uttering maledictions, for spirits offended in this way and retarded in their progress seek to take revenge. If they cannot do it here, they are sure to wait for you over there in order to repay you for what you have done to them in blind self-love.

In the Gospel I said: "He that is not with Me is against Me; and he that gathereth not with Me scattereth abroad." Remember that there are only two ways: toward Me or away from Me! Therefore, blessed are those of you who hear My words and will also follow them! In the other world they will be spared much of what otherwise would have been an inevitable consequence of their earthly actions.

I could still tell you much about the other world. You already had a glance at it in the description of the spiritual sun. Yet, that is only just an outline of the great truth but if you ponder over it this should suffice as an admonition, so that you cannot blame Me later for not having let you look into that world which one day will be your abode, in fact, the by far longer one.

Those extreme cases where one or several evil spirits have so much power over a person that even his physical organism is under their control are rare but allowed for good reasons. To heal such sick people possessed by evil spirits, requires a religious man with a strong will who knows Me and My might well and is confident that I will give him help when he asks for it. In such a case help can be given in My name through prayer and the laying-on of hands, as I did Myself when I lived on earth; only one must always think: Let it happen according to My holy will!

Now you have an idea about the life in the great spirit-world, which I wanted to give you on the occasion of this event from the Gospel. It is most important that you not only know what you see but little by little also learn to understand what there is beyond the visible world, has given the latter its character and represents the by far greater and more important part of My Kingdom. Spirit am I, spirits are you, and even matter will once become spiritual. To recognize in this light the great cycle in all its levels, to survey it and establish your own position in it, is the task which - was given you. To help you achieve this, I employ every possible means to make the inevitable road easier and shorter for you in order that you may overcome already here the greater and most difficult part, so that over there you will have to conquer only fewer and easier things. Amen.

## **- Sermon 16 -**

Fourth Sunday in Lent. The Feeding of the Five Thousand

t. John VI, 1-15: "After these things Jesus went over the sea of Galilee, which is the sea of Tiberias. And a great multitude followed him, because they saw his miracles which he did on them that were diseased. And Jesus went up into a mountain, and there he sat with his disciples. And the passover, a feast of the Jews, was nigh. When Jesus then lifted up his eyes, and

saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? And this he said to prove him: for he himself knew what he would do. Philip answered him, Two hundred penny-worth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world. When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone."

*(February 17, 1872)*

Here you have one of those deeds which created a great sensation among the Jews, even to such an extent that those who witnessed it wanted to proclaim Me king, thus forcing Me to evade their intentions by withdrawing alone to the solitude of a mountain.

For Me, the Lord and Creator, the act as such was not so great and important, when I caused the five barley loaves and two fishes to continuously be replaced or complemented out of the substances of the air in such a way that they easily sufficed for five thousand people and of the bread there still remained twelve baskets full of leftovers. For the people encamped around Me it certainly was a miracle that strikingly proved My divine descent and might. However, by the Jews it was not regarded spiritually but according to their material interests, since following this act they wanted to proclaim Me king. I had to withdraw from them, for first of all, that was not the purpose of My life on earth and besides, My time for "being lifted up" had not yet come. That expression, whenever I used it, was likewise never understood until the crucifixion explained it and My ascension fulfilled the "being lifted up" also spiritually.

The act of distributing the barley loaves and fishes had, however, its spiritual correspondence which actually is the essential. I told you already on another occasion that my whole earthly sojourn, especially My years of teaching and My words and deeds during that time, will be repeated at My Second Coming, although spiritually.

Therefore, also this act is one of those now taking place in their spiritual correspondence. What once applied to the five thousand people, now applies to mankind in general. Then My sphere of action was the Jewish people, My contemporary and more receptive part of mankind, also its land as the world chosen for My activity. Now that My teaching has spread over the whole earth, although followed only by few whilst known to many, - each act from those days must now be regarded in the greater, spiritual, sense when repeated as I already mentioned to you earlier.

First of all we must ask: What is the meaning of the barley loaves and the fishes? Why were there only five barley loaves and two fishes? You see, in God's actions everything has a deep spiritual meaning, and it is not as with you people who often talk much, even act, but have no idea what you are saying or doing.

In order to answer the question as to what the barley loaves and the fishes represented, I must first point out to you from where the one and from where the other originated.

The barley loaves come from the earth, made from corn that growing out of the darkness of the soil strives towards the higher consecration of the sunlight, thus causing that which it has drawn from the earth to ripen into fruit through light and warmth. This fruit then, containing more spiritual elements, becomes suitable in the form of bread to change these earthly substances into the spiritually higher ones of the human body.

Hence, the loaves are the result of processes of both - earth and heaven.

The fishes are products of substances in the water, born out to become living beings.

The water itself is a most supple element; it is condensed air. And as the air is condensed ether and the ether the birthplace of all elements, the air is the producer of the material substances in the water and the water itself again is the producer of the solid land and the plants and animals thereon. Water was and is the great mother out of which your earth globe developed. And you can see still today when you chemically analyse the bodies of living beings, including your own, that water is the carrier, nourisher and preserver of your body.

What birds are in the air, fishes are in water; they are the birds in the condensed air. As the barley- corn, struggling from the gross material to a higher spiritual level, becomes fit to be absorbed by the human body as an adjustment substance, the fish likewise is a component of the substances dissolved in the water which, having formed into a solid material body, can be made suitable for assimilation with the components of the human body. But first its more solid parts must be separated from the parts of light through the warmth of air or fire, that is, the fish must be dried or cooked before it can be useful in the

human organism, just as the grain of barley, after it has been ground, kneaded into dough and through warmth freed of its watery parts, can serve humans as healthy nourishment.

Having discussed the components of the bread and the fish, we shall now examine the numbers. Why were there just five loaves and two fishes?

If you add up these items, you get the number Seven, a number which is more or less present in all things, always constituting a factor with the number Three which is needed in the creation, preservation and transformation of every thing if this is to progress to higher levels.

The number Seven, just as the Three, is one of My basic numbers which I represent within Myself as God, Creator and Lord. Behold, if you have a close look at the number Seven you will find that there are three numbers on one side, three on the other and the fourth standing in the middle. This means that the divinity number Three is contained twice in the divine number Seven, arranged in such a way that the fourth number in the middle, combined with the three on each side, gives as a result the holy number Seven which expresses My spiritual Self.

Whilst in every created being the number Three is essential as the principle of its existence, this number is twice present within the Deity with an addition in the centre around which everything else is assembled.

Created beings are capable of attaining the number Three in its highest perfection, as do the angelic spirits, - but the Deity will always have twice this number and a forever inaccessible centre which marks It as Lord of all created things.

That you find the number Seven in so many things in creation has its explanation in the fact that these things, in which this number particularly stands out, are closest to the Creator of all that exists and are pure emanations from Him. Thus you discover, for instance, the number Seven in the colours and sounds because the light-rays in their refraction include materially the seven attributes of the Creator and the seven notes include the seven great harmonic laws of spiritual life. If you now want to see this number Seven of the loaves and fishes expressed in words, this would read:

Love God above / all and / (thy) neighbour as thyself!

The first four words signify the barley loaves, which spiritually nourish man and are meant to mature him for a higher spiritual existence, the first three words expressing the degree of love for God, whilst the other three the measure of love for one's fellowman. The word "all" and the conjunction "and" however signify the centre of divine love, that is, love for God shall be above all else, but this can only be effected in conjunction with the three following words - (thy) neighbour as thyself. For you cannot love Me as God without love for your neighbour; you cannot love Me above all, unless you love your fellowman as yourself.

Hence, the three first words may be attained as well as the last three, but the one in the middle, "all", together with the conjunction "and", signify unattainability, although eternal progression is possible. For what is "all" and where does the love of one's fellowman end?

The "all" as well as the greatest love for one's fellowman and the fatherlove culminate in Me! I alone am completely filled with this love and represent the "all" in its endlessness. And in My boundless forbearance and patience you see the love for the fellowman, the brotherly love and father-love in its supreme state of perfection united within Me.

As I told you before that the barley grain, out of the dark earth pushing towards the light, brings its fruit to maturity, so it is also with the love of God, which shall lift and guide material man out of his dark passions towards the higher moral light. And as I explained to you that the fishes are products of condensed air, therefore of a lighter element than the solid earth, thus the love of your fellowman shall express its similarity with the love of God by drawing you away from the firm material and open your hearts to more spiritual emotions replacing your concern for yourselves. For, only in the love of your fellowman can you show how you love God, and the never-to-be-attained "all" receives an approximate yardstick in the words "as thyself".

Just as bread is made from crushed corn under the influence of water and warmth, so the love of God shall arise from the destruction of the material warmed by My teaching. And as fish is dried or cooked, so also the love for your fellowman, relinquishing all its subordinate selfish thoughts in the sun of eternal love, shall devote itself with great zeal to the welfare of the brother and a person shall adopt the words "for you, and not for me" as the sole yardstick for his actions.

Already for quite some time the road has been open on which to follow the only laws I have given men to obey with these few words.

The impulse to obey these two laws will keep growing, and the time will come when, filled with the meaning of these seven words from heaven, all mankind will proclaim Me king. However, then I shall not hide, as I once did, to evade the intentions of My children, but come in full glory and might to all who searched, struggled and found Me.

Yet they will not find a king, but a shepherd who will guide His sheep to the pastures of light, where every material striving has ceased and in everlasting spiritual progression the forever growing love of God and the fellowman will bring about a never-ending succession of delights and beatitudes. This will prove to you that what I once did with five barley loaves and two fishes I have now accomplished with seven words of the greatest spiritual significance, namely, that what was once the



material feeding of My listeners and followers, is now the satisfying of My spiritualized children. Thus always, even in the smallest word from My earthly life, another stone is laid for the future great spiritual edifice, wherein all things will find their final conclusion, which in the centre between the triads is My Self with My spiritual and material creation representing the "all", out of which everything has gone forth and to which it again will and must return. Amen.

### **- Sermon 17 -**

Fifth Sunday in Lent. The Jews Try to Stone Jesus

t. John VIII, 59: "Then took they up stones to cast at him: but Jesus hid himself,

and went out of the temple, going through the midst of them, and so passed by."

*(February 17, 1872)*

Here you have another proof of how little the majority of the Jewish people understood Me, My mission, My origin and My teaching.

When you read this whole chapter from beginning to end you must admit that I poured out streams of light over My listeners in the temple. However, it was in vain. Most of them took My words literally; the Pharisees and scribes, offended by the truth of My words in connection with the adulteress, stole away and the others, with their limited understanding, did not comprehend what I said.

This misinterpretation of My words still exists today, perhaps even to a greater extent. For whereas at that time people took the Scriptures and also My words literally, your present-day scholars and scientists want to prove to you from visible nature that there is no God or Creator and, consequently, none of the words spoken through the Prophets or Jesus is of divine origin. At that time the Jews wanted to stone Me not just because I told them the truth to their face, but because I presumed to speak of My divine origin, the possibility of which they could not imagine.

The Jews of that time stuck strictly to their laws in a literal sense but they made the precepts of Moses as easy for themselves as possible. So they could not be expected to appreciate My teaching which separated the spirit from the dead letter, for with the observance of My teaching they would have been compelled to restrict themselves and their passions. They were - what many thousands are still today - just temple-goers and sticklers for ceremonies. To this effect the people had also been educated by the priests, so that the latter would not lose their influence and would still be able to exploit the people in whatever way it suited them.

Take your history book and read it carefully and you will find that after a church with its priests had been established it was not long before the teachings of My disciples were used for the purpose of securing power and recognition for the clergy, which had also been the main object of the priests in Jerusalem during My time. The education of young men for this caste was also arranged in such a way that they were not to learn or understand anything that was not of benefit for the aims of the priesthood. The results of this attitude were religious wars, persecution and the separation into two main camps - the Catholics and the Protestants. These two churches -endeavouring to find their salvation in literal interpretation -again split up into several sects with My teaching, about the interpretation of which they were fighting. Yet My teaching was practically as the basis for all of them.

Now that the process of purification has commenced, they are still fighting about the same things but with peaceful means. Again the sects and castes are fighting one another. Some men demand a purification of the many ceremonial rites which are almost covering up the whole religious edifice. They want to revert to the initial simple cult where every ceremony introduced had a spiritual basis which also the laity could understand. So far these men, as a result of their education, are still on the wrong track. They, too, do not fully comprehend what I once said, that My Word was spirit and truth and that he who wanted to worship Me had to do this in spirit and in truth.

Several of My disciples had advised the congregations, which had originally formed, against the introduction of ceremonial rites. For ceremony kills the spirit and is easily misunderstood, considered more important than it actually is and rather leads away from Me than closer to Me. The longing that has now taken hold of many minds and aims at a religious cult more in line with the present time and the education of today's Christians is the transition to the ultimate, spiritual supreme cult for which a way is being paved through My direct communications conveyed to you for over thirty years.

For many My teaching does not comply with their worldly views, and they would like to kill it just as once the Jews wanted to stone Me. But My teaching goes its own way right through all obstacles, and it will become available to mankind when through heavy blows of fate, through afflictions and sufferings the right time will have come, when all deceptive hopes for worldly power and greatness will have become evident as will-o'-the-wisps leading the people that follow them into the swamp instead of dry ground. Only then will the clear insight of My Word assert itself and compel even those to believe who formerly, supported by their rationalism, did not believe in the existence of God, but - at least for this earth - regarded themselves as God, that is, the rationalist with his delusions. My teaching will confound them all and make them realize that

what they endeavoured to make others believe, namely, that there did not exist a God, was a false inference of their intellectual rubbish.

As I once evaded My murderers in the temple because My time had not yet come, My teaching, as you are receiving it, is still evading its critics. And even if here and there one or the other wants to condemn it to death, as the Jews did with Me, and squirts his venom over it, he prejudices only himself; for time will teach him, too, and prove that what I want will happen and not what he with his limited insight wishes.

Many a stone is still going to be thrown at My teaching in the form of harsh words meant to squash the gentle precept of love under their weight. But do not fear for its victory! For as at that time My Self was destined to pass even harder tests until My glorification had been accomplished and the end of My mission reached, thus now My teaching will be stoned, condemned, mocked, crucified and then - apparently dead - put in a grave from which, however, - as I once did, conquering death - it will rise triumphantly.

This you must realize: The more ground My teaching will be gaining the more obstacles will be building up against it; for it attacks many in their material and even more in their spiritual comfort, in their habitual way of living and thinking. It has to be like this, so that until My next coming to the earth everything may repeat itself that once visibly constituted the essence of My three years of ministry. There I sowed the seed of My teaching among thistles and thorns and not much of the soil that received it was fertile. It still grew rankly in some spots. Now, too, My Word that wants to make men free falls on stony ground, heeded only by few, mostly trampled underfoot and threatened with destruction by the foxes that scent it as harmful to them. But it is still going to ripen and grow into the celestial flower that I once brought to your small earth Myself and which I handed to you like a rose that delights the senses with its fragrance, but may easily hurt a careless hand with its thorns.

The rose is the loveliest flower on your earth for it combines fragrance with the most beautiful colour, one expressing love, the other wisdom. As the rose in its charming raiment combines beauty with fragrance, thus also My Word, the word of love combined with good deeds, makes every admirer sense the charm of My Divine Being.

The thorns are the worldly passions which have first to be removed through struggles and suffering. Thus the rose actually wishes to say: "I cannot exist without thorns!" These have to be overcome. As the rose sucks electricity through its thorns using it for its own beautification, so everyone who wants to follow My teaching and live according to it, has to exploit the worldly difficulties in such a way that from them, like from the thorns of the rose, the spiritual and sublime may grow.

Therefore, you, too, should tend My words! Do not just read them to pass the time, for a time could come that might spoil this pleasure for you if you have not ennobled yourselves by your thoughts and actions. Comply with My words, so that armed with the conviction of good deeds you need not, like the majority, hungrily stick to the letter, but may drink at the living fountain of eternal love, bliss and beatitude. Then, also in your troubles never forgetting Me, My Word and My divine love as your 'Father', you can raise high the standard of faith and trust and not meet Me - as maybe many do - with stones of resentment, but with worship and gratitude when I shall come to hand the palm of victory to those who have persevered. Amen.

## **- Sermon 18 -**

Palm Sunday. Christ's Entry into Jerusalem

t. Matthew XXI, 1-9: "And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: Loose them, and bring them unto me. And if any man say ought unto you, ye shall say, The Lord hath need of them and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And the disciples went, and did as Jesus commanded them, and brought the ass, and the colt, and put on them their clothes, and they set him thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest."

*(February 18, 1872)*

This chapter begins with My entry into Jerusalem. Riding on a she-ass, the symbol of meekness, I received as the meekest man the homage of the many faithful and then proceeded to the most arrogant people of that time - the chief priests and Pharisees in the temple.

There I outwardly cleansed that house of worship from material rubbish by casting out the money-changers and those who sold doves. As for cleansing from spiritual garbage the minds of the powerful within those walls, I had to leave it to time, which of them would enter My Kingdom purified.

Everything that happened there during My earth-life had its spiritual significance for the entire realm of spirits and souls. I, as the Son of Man on your earth, represented the great principle of My teaching of love through which all stages of life had to pass so that it could not only serve all created beings as an example and attainable goal to strive for, but, because I Myself

gave this example, it could also serve as a signpost on the long road towards spiritual perfection in the brilliance of My divine omnipotence, love and wisdom to encourage you to follow it.

What I did in the temple - its cleansing as well as My parables addressed to the scribes and Pharisees - spiritually takes place in the heart of everyone as soon as he shows himself in the least receptive for My teaching, since there, too, I enter in the image of meekness and gentleness. There the rejoicing soul, stimulated by the spirit within it, also meets Me with hymns of praise and joy. There, too, I first direct My attention to the elimination of the worldly passions, mainly selfishness, for which trade is the most striking illustration. The next step is to supply the soul with spiritual nourishment according to its individual need which corresponds to the parables I told the scribes and Pharisees. They did not comprehend everything in its spiritual sense as I meant it, but could not deny the truth of the comparisons.

What did the scribes and Pharisees do after they had listened to My words? They rejected My teaching and tried to lay hands on Me. Many people whose hearts I have initially entered triumphantly do the same. As soon as they are faced with self-denial and sacrifice they turn their backs on Me and would rather efface the impression of My first coming than subordinate their material striving for riches and a temporal life of pleasure to a higher spiritual life.

My entry into Jerusalem and the temple also illustrates the process of conversion of the individual as well as mankind as a whole. The preliminary work for spiritual rebirth first paved the way externally, then it kept drawing closer and closer to the life-centre, the heart, so that with a final effort victory over all external adversities could be gained.

During My sojourn on earth I stayed mainly in townships and villages off the beaten track seeking believers among the still less corrupt people there and the Gentiles. Only as the end of My earthly life was drawing close, did I voluntarily visit those places - one of which was Jerusalem and its temple - of which I knew in advance that there My teaching would meet the greatest opposition. However, I also knew that as materially the situation got worse for Me, spiritually the triumph of My precept of truth and love would reach its culmination. I was quite aware that the moment I no longer avoided My enemies and opponents, but went near them, I would no longer escape their revenge. However, this is how I had planned it and the way it had to happen. Only in this way could My teaching gain permanency for eternity.

Thus the seed I had sown in Judea and Palestine and elsewhere would not fall on barren soil; for with My resurrection I crowned My work, and all the persecution that followed, all distress and suffering My believers had to endure, only increased their number and strengthened them. Every such event added a building stone to the great edifice of My spiritual creation which one day, as the spiritual Jerusalem, was to be the centre of all spiritual-heavenly life.

What Jerusalem was for the Jews, My creation shall become for My spirits and souls. And what the temple represented as the abode of Jehovah in the Holy of Holies, one day every living heart shall become, - the temple wherein I can dwell unashamedly.

As I then fared, people shall fare generally and individually. The more a person will begin to turn to Me in his heart, the more opposition will he experience; for with spiritual progress also the number of opponents, who want to fight and hinder it, keeps growing.

After My last appearance in the temple I had to face the greatest suffering a human being can endure. Thus also man is faced with ever growing difficulties in his progress on the spiritual road. The world keeps becoming more and more alien to him, and it will take revenge for being neglected. Obstacles will be piling up high in the social world and influences from the spiritual world will make it difficult for the frightened soul to walk My ways. It will all present a faithful picture of My own suffering and struggles until, when the great turning-point has been reached, the world must be completely relinquished and the spiritual kingdom seized forcefully. Then the banner of spiritual triumph on the one side and that of worldly pleasures on the other will lead a man either towards

Me or away from Me. If he follows My example he, too, will rise from the dead in his spiritual rebirth. But if he follows the world, his fate will be that of Jerusalem which, continuing to enjoy the pleasures of the world, soon turned into a heap of debris, and its inhabitants had to live dispersed all over the world as slaves to other nations.

The entry into Jerusalem has a far greater spiritual significance for all mankind than is realized. It signifies My drawing closer to mankind and is the actual consecration of living men and spirits. Through My entry into Jerusalem I hallowed those walls, acknowledged them publicly as My property and proved that I, the Lord of creation, did not consider it beneath My dignity, riding on an ass in simple clothes, to ask humbly and gently to be received by the people.

Spiritually this entry has the following meaning: I want to make the human heart My abode. There I want to be worshipped and loved through having My teaching observed. Just as the temple in Jerusalem was built as a House of God in My honour with all the splendour and magnificence

available in those times, the human heart and soul shall also be adorned with all the spiritual virtues that a true human is meant to possess as My spiritual image for which I once created and destined him.

The temple in Jerusalem was an edifice of worldly splendour, and spiritual glory was to have dwelt therein. Thus man shall

become a being placed on the boundary between two worlds, with his feet on the material ground, but his gaze and his heart directed towards the spiritual. This purification from the material and attracting of the spiritual is man's mission in this world, is the mission of the spirits. It was My mission and is still yours.

The spiritual wind is now blowing everywhere to cleanse the human hearts of worldly vapours, for the Lord and Father is close. Leaning against His she-ass, the symbol of meekness, He is waiting for the right moment when He can triumphantly enter your hearts, so that you, too, may receive Him with 'Hosanna'!

The great time of spiritual rebirth is at hand demanding entrance into those places that since the beginning of creation have been prepared solely for the Lord of all that is. Open the doors wide that the wind of love may cleanse your hearts from money-changers and vendors of pigeons, that is, from worldly, selfish activities. The time is coming when the Lord will be asking you to account for the values He had entrusted to you, for the spiritual gifts all of you have received on loan. As the temple in Jerusalem was meant to be a House of God, also your heart is destined to be My dwelling place.

Keep in mind that material time is speeding and your life running out from minute to minute. Soon the angel of death will be asking you to account for the gifts entrusted to you. Do not hide them away, but make use of them that you may be allowed to enter the great spiritual kingdom, the great spiritual Jerusalem and its temple - the abode of your Father -and that you will not be forced, like the stubborn Pharisees, to wander about lost in the vast expanses of My creation as slaves of your own passions. You would find there all that once gave you pleasure, but with this transient enjoyment you would be missing out on the greater, much more important enjoyment of My love, My grace and My presence. For you must know that if your heart is not My abode and you are not carrying Me in your heart wherever you go, you will not find Me anywhere, not even in the great spiritual Jerusalem which is nothing else but the spiritual principle of love that has created everything, sustains it and leads it gradually to ever greater bliss.

Take note of this! Observe the time in which you live with spiritual eyes, its events and tendencies, and you will soon understand that the time is near when I, the Lord, will be making My entry into the spiritual world, the human souls, riding on an ass! Happy he who is prepared, for he will not be surprised by My advent! It will not frighten him, but will be for him the festival of My entry into Jerusalem as it was once for My followers more than a thousand years ago.

Therefore, be prepared to receive Me and My teaching of love with all honours and shouts of 'Hosanna'! Amen.

## **- Sermon 19 -**

Easter Sunday. The Resurrection of the Lord

t. Mark XVI, 1-8: "And when the sabbath was past, Mary Magdalene, and Mary 53

the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away, for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. But go your way, tell his disciples and Peter that He goeth before you into Galilee: there shall ye see him, as he said unto you. And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man; for they were afraid."

*(February 19, 1872)*

The previous Gospel text dealt with My entry into Jerusalem and the temple. This one describes My burial and resurrection as well as My appearance to several of My disciples and Mary Magdalene. Between My entry into Jerusalem and My burial there is My condemnation, My immense suffering as a man and as God, My greatest humiliation as the Creator and Lord of the world and the proof of My supreme love, a love of which only I, the uncreated, eternal God and Lord, am capable by submitting to all this in order so set an example to My created beings and spirits. They were to learn what is needed to become a child of Him Who is able to call into existence worlds, solar systems and vast spirit-realms which He could again eradicate if His mighty will were not induced by His all-embracing love to preserve all created things instead of destroying them.

The last days of My life on earth were to prove to all spirits that everyone who carries a divine spark within him is capable of even greater sacrifices and self-abnegation, far beyond the comprehension of all created beings, and this not for his own salvation, but for that of others.

The second commandment of love has never before been fulfilled so distinctly and fully as it was by Me in the last days of My suffering. I humiliated Myself to endure patiently as a man all the human suffering which to a mortal being appears to be the worst: torture, death and public disgrace. And this I did as a man for all other men, whom I regarded as My brothers and who saw Me die on the cross, praying for them that they be forgiven, although they were My enemies and had rewarded My great kindness with ingratitude and revenge.

Could the love of one's fellowman do any more than I did in those moments? Because of this I promoted it to a divine commandment, inseparably linked to the first one, namely, to love the Creator above all. This commandment has also a social significance for the living together of people through the tenet: "Do not do unto others what you would not like them to do to you!"

I made these two commandments of love divine with My last breath as I left this small earth, which among millions upon millions of globes and suns I had chosen for the great feat only I could accomplish. As a man, I practised both of them, fulfilling them to the greatest possible extent, thus leaving behind for humanity the ideal of a man on this earth as I wanted him to be. As a spirit I demonstrated to My higher beings and angels what they should be able and strive to accomplish when the moment of their trial approaches.

On earth the keystone to the proof of My deity was My rising from the dead, for without this My teaching, My deeds and My whole life would soon have been forgotten. My disciples would have broken up; maybe they would have remained faithful to Me individually, but they would not have been of any benefit to their fellowmen.

It is true, My disciples did believe in My deity, but this was under the influence of My presence. My personality, My words and deeds were too impressive not to exert an influence on all around Me. However, with My person and this moral pressure removed, the world would gradually have claimed them once more, weakening and finally obliterating the impact I had made upon them during My life on earth. Nothing would have remained of My life but the memory of past happenings, although miraculous and unfathomable. Therefore, if My work was not to have been in vain, the rising from the dead - something contrary to all the familiar laws - had to prove My deity thereby fortifying the faith of My disciples and adherents, preparing them for their future mission.

Thus My resurrection was the keystone to this never-to-be destroyed edifice of faith and religion, which until now has resisted all storms and will soon be resplendent on earth in all its purity and magnificence, to be the mediator between two important factors in creation - matter and spirit or the material realm and that of the spirits.

This is the way it has to be and is also going to be, so that all mankind may realize that matter is nothing but the encasement of the spiritual and has been created only for the sake of the spiritual. All matter must be spiritualized to enable men to draw close to My spiritual kingdom, and that the other created beings, following the perfection of men, can also ascend higher and higher until the earth-globe itself, released from its density, will not need any violent measure to bring about its dissolution, but will only experience a gentle transition.

To give you a clear understanding of this process of spiritualization and to explain to you the significance of My Resurrection as well as My Passion during My last days on earth, I have to remind you of the fact that all My deeds and words, even the world events during the years of My ministry, would be recurring gradually until My now imminent second advent. But it will all happen in spiritual correspondences and not actually to My person as it did then.

What at that time I had to suffer as the Son of man, applied also to the progress of My teaching which now represents Me spiritually on your earth. This, too, was contaminated, mocked and abused; then it was buried in your churches - as large sepulchres - and a heavy stone, the stone of empty ceremonies, is blocking it. There it was to rest forever and be of use only to those who wish to benefit from it in their worldly, not in their spiritual life.

The course of world history is an exact counterpart of the years of My ministry. Just as there are in your life three important spiritual stages: childhood - corresponding to unconditional faith, adolescence - corresponding to the forming of an opinion of what was believed, and manhood - corresponding to discrimination between appearance and actual fact, thus also My teaching went through all these phases, partly during My ministry, partly later after My decease, right to this day and to the future.

In the beginning I, too, compelled the world around Me, partly through My miracles, to believe and then educated people like children. And once they began to understand Me, they found through their judgment the truth of what they had previously only believed, that is, they entered adolescence. When in this way their belief and knowledge had been strengthened, they became mature, stood by My teaching and by Me with conviction, corroborating with word and deed what to them seemed the holiest, the supreme knowledge.

The history of My religion, the way it was later on spreading, presents to you the same stages, with the sole difference that at the time I Myself was teaching there was no reason for eliminating or protesting. However, when people, driven by human passions and guided by worldly opinions and interests, wanted to imitate Me, they turned the divine into what was worldly, gave men only the outer bark instead of the core of spiritual life and, as a result, the good was rejected together with the bad when men had matured and could use their own judgment.

This is what brought about the extremes of people who believed everything I taught and those who believed nothing. Now, as the spiritual stirring is getting stronger, when the corpse in the sepulchre, sealed and covered with a stone, is preparing to rise, now they still want to begin - like once Mary Magdalene - to prevent the corpse's decay by means of spices and scents. But as at that time Mary Magdalene was disappointed because she found the sepulchre empty, the guardians of the spiritual sepulchre of My teaching will be disappointed, too. They will find the sepulchre empty with only the shroud left behind wherein they had wrapped the body of My teaching. But the One Whom they believed to have kept there under lock and key will have risen, will find His disciples and adherents Himself and give them new courage and zeal through His presence. The closer this time is approaching the greater becomes the zeal to preserve and guard the corpse. As once My sepulchre was guarded by Roman soldiers who were unbelievers, there is this tendency also now to have an armed foreign power support those who defile and condemn My teaching of love. But in vain. Already the first ray of light is breaking through onto the stone cover of the sepulchre. And as every stone begins to vibrate when the first ray of the morning sun falls onto it and this vibration continues until the stone is warmed and extends this warmth to that which is underneath, the coffin-lid is already starting to vibrate. This vibration will keep increasing the more the reaction would like to condemn it to eternal rest. The ray of the spiritual love-sun is going to roll away the stone, drive off the powers that are spiritually asleep and, leaving them and their helpers only the shroud, once more revive the "corpse" and guide it on to its perfection on the path of light. It is dark in the sepulchre, but the Light-God of divine truth wants only light; and light gives warmth and warmth, life. Thus also the corpse of My teaching will rise from the sepulchre into which it had been put by worldly selfishness and lust for power. It will increase the light, warmth and life where they are already glowing in human hearts and spread with blessing these three elements where they may have been lacking completely. This is the spiritual picture of My resurrection in My teaching of love, which I actually performed almost two thousand years ago and which will soon once more be taking place all over the world. As My disciples and followers once rejoiced at My rising, this resurrection too will be celebrated by all humanity and every individual in his own heart. Thus I am going to rise in the hearts of My faithful when they shall have thrown away the shrouds in which they had wrapped Me, leaving all worldly ceremonies and religious rites far behind them, believing only in the spiritual meaning of My teaching and actually practising what they believe.

This resurrection in the hearts will be the rebirth, the final step towards breaking with the world and the first step or beginning of a spiritual life where material ties will no longer have the power to lead man astray or delay him on his road to spiritualization.

Therefore, awake, My children! Open your spiritual eyes, ears and hearts! Jesus, represented through His gentle teaching of meekness and love, Who on the cross loved not only His neighbour but prayed for His enemies, this Jesus shall rise within you! And as the earth is to become His church, His house of prayer where peace, tranquility and happiness shall once more dwell, also your hearts shall be paradisiacally adorned only with blossoms of love for God and your fellowmen. Prepare for this feast of resurrection in your hearts! It is the feast of your spiritualization, of the transfiguration of your own inner self.

As I once, transfigured, with a spiritualized body rose out of the dark sepulchre you too shall leave your sepulchre of worldly passions and desires transfigured, spiritualized, bettered, ennobled, and worthy of Me. If until now the world, your education and social circumstances have enveloped you in shrouds with spices and scents to prevent your earthly being from decay, throw away all these useless things, for they are tools of matter and not of the spirit! Remember, you are not of this world! You used to be spirit and shall again be spirit. There is your home, there He is beckoning to you Who, to help you comprehend it, has died the physical death for you and has risen again spiritually so that after a life that was pure like His you may rise spiritually, casting off what is of the world and, by becoming His children through this spiritual rebirth, require on the smallest scale what He has done for you on the largest. Think of what it means to be called a child of the Creator and Lord of the worlds and to become a brother to those spirits who have long before you gone through this school victoriously and who now in their eternal happiness and bliss are watching with great joy and brotherly love the everlasting resurrection and rebirth of their brothers. Regard the resurrection as spiritual, which it is, and know that it was accomplished as an eternal memorial and example for you and My entire realm of spirits and souls.

At that time, after I had overcome human nature and assumed the divine nature, I shed all that was of the world. You should do the same. Then the day of your spiritual resurrection and rebirth shall be your most important day on earth - the keystone to your earthly mission and the foundation-stone to your spiritual one! Amen.

## **- Sermon 20 -**

First Sunday After Easter. The Lord Appears to His Disciples

t. John XX, 19-31: "When the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them and saith unto them, Receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained. But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, we have seen the Lord. But he said unto them,



Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

*(March 5, 1872)*

This chapter confirms My resurrection and shows you its importance and that it was essential if My teaching, dearly paid for with such great sacrifices, was to have permanency and success, for you find My disciples frightened, lacking courage and faith, locking themselves in their houses. When I appeared to My disciples - as I did to Mary Magdalene at the tomb - one of them was so unbelieving that he would only convince himself of My resurrection by touching My wounds. All that happened in those times, including the other signs Jesus did before the disciples behind closed doors, signs of which you will learn later, too, - all this will gradually happen before people's eyes when I next come to the earth.

The more the number of believers in My pure teaching, as I am giving it to you now, will grow, the more will they have to experience all the stages of enthusiasm, doubt, disbelief and all the violent emotions of spiritual life, for circumstances will often bear witness against Me. People will be misleading My followers in their belief, they will persecute them, hate them and, wherever possible, take revenge on them.

At that time there will also be doubting people, like Thomas, who, misled and discouraged, have thrown all their former peace of mind and faith overboard and will only be able to be healed through My personal appearance.

What at the time of My life on earth were the houses with locked doors, in future will be the hearts of those people who will allow entry neither to the world nor to the spiritual. There, too, I will have to call gently to the hearts of My followers: "Do not be afraid!" and "Peace be with you!", because they, too, without support, are at the point where they may lose everything and perish in eternal doubts.

There will be many who, like Thomas, do not believe at all. They do not even listen to My voice any more and can only be led back to their previously entered road by factual proofs.

Thus also My believers and future children will have to pass the last crucial test of true faith, for if they - like once My disciples - are to be sent out to inspire others with trust and faith, they must necessarily possess these themselves, from the outset, in the highest degree. I once said that I shall be known by My words and deeds. In the same way also My children and future disciples must be recognized by their actions and words, thereby proving to the others that trust and firm belief are the prerequisites if they want to become worthy of Me.

At that time, I said to Thomas after he had felt My wounds with his fingers: "Because thou hast seen Me thou hast believed; blessed are they that have not seen and yet have believed!"

You, too, My children, to whom I have already given so much spiritual bread, are not in the least better than My disciples.

You, too, are discouraged and faint-hearted, you begin to doubt, brood over My words and turn to the world with its seductive attractions if everything does not immediately work out as you would like it. You, too, shut yourselves away, like the snail in its house, and try to ignore both the inner and outer world if there seem to be contradictions when you cannot reconcile certain actions and events with My all-embracing love. Then I must call to you: "Why do you cry? Save your tears for other occasions; He, Whom you believe to be separated and distant from you, is quite close, but not physically, only spiritually!"

Mary Magdalene I had to tell, too: "Touch Me not," for it was My spiritualized body which she was seeing and which was not suitable for human physical touch. When I came to My disciples in their locked houses, I allowed them to have the impression as if they were feeling My physically; but actually it was no longer I. For, as My mission had ended with the death on the cross, I ceased to have a physical body. It was already spiritualized so as to reunite with the source of its divine essence within a few days.

As this Gospel mentions, I performed many other signs for My disciples, that is, I opened their spiritual eyes and ears, so that they, still more convinced of My deity, might gain the courage to withstand all future dangers that would be brought about by circumstances and their teaching mission.

As long as I still walked among them physically they did not have a firm conviction that I was a godlike being with powers and attributes ordinary people did not possess. They did witness My miracles, but lived and believed only under their compulsion. The moment I had been taken away from them and this direct influence abated or ceased altogether, their firm belief, their confidence and trust, had faded away. If I had not risen from the dead and fulfilled all My former promises, My disciples would have promptly returned to their previous occupations and regarded their experiences with Me only as a dream of which nothing but a memory would have remained of the reality of which they would not have been able to convince anybody.

And as I then had to put My seal to My work with My resurrection, My repeated appearances among My disciples during forty days and My ascension, thus I must now guide and strengthen you, My children, in your faith and trust.

If at that time I gave My disciples the Holy Spirit by breathing on them, if I invested them with the power to remit or retain sins



- a power later on so much misinterpreted and misused by the clergy - I did this only because they had gained the firm conviction that there is only one God Who, superior to all that is material, is a spirit and can only be comprehended as such, and that this God, Jesus, was their guide. Thus also My might could be transferred to them, and it had to work, for My disciples only used it for noble purposes and aspired only after My spiritual aim to make people My children. Just as My disciples could work miracles and heal the sick solely by the power of the Word, you and My future followers, if you have a firm faith in My might and participation, shall also receive the power to perform acts which are impossible to the ordinary person but will be easy enough to the one reborn in the spirit. The times and circumstances will educate you towards this. I have called many for this work, but whether you belong to the chosen ones depends on you alone. Do not shut off your heart to My fatherly voice! Even when the last rays of hope are fading, do not lose heart! I am and remain always with those who want to stay with Me at all costs. Do not wait for My personal appearance like Thomas, but prepare yourselves to believe and trust firmly, so that My appearance will be only a confirmation of that which you have already believed and hoped for. Then you will be able to help Me, yourselves and your fellowmen as I once helped My disciples during My life among them. Do not allow doubts to attack your heart nor brooding to weaken your faith! My children shall not keep their hearts shut. With their gaze directed upward above all worldly things, they shall always remember My sacrifice, My love and fatherly care for them and all living creatures so that their heart, as a permanent temple of My love and with unshakable faith in My infallibility, may be a true support in all life's difficulties and against all temptations through doubts and disbelief. Then you will always be hearing within you: "Peace be with you!" For, where through faith in Me and My love peace is already dwelling in a heart, I do not have to bring it, but can just confirm it. Therefore, I am calling to you: Peace be with you and may it never leave your hearts that I may always gain free entry into them and do not have to force My way through locked doors with the power of My will, but find your hearts prepared to accept Me as the One Who, also to His disciples in those times, was nothing else but their leader, guide and Father! Amen.

## **- Sermon 21 -**

Second Sunday After Easter. The Good Shepherd

t. John X, 1-16: "Verily, verily, I say unto you, He that entereth, not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

Then Jesus said unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers; but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief

cometh not, but for to steal and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling and careth not for the sheep. I am the good shepherd and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."

*(March 9, 1872)*

This chapter speaks about the true leader to the light of truth and the false leaders who claim that the path to light leads only through them, whereas, in fact, they themselves are the very epitome of darkness. For what here is described as "thieves and murderers", spiritually denotes the striving to steal or even destroy the spiritual which is part of the human soul.

The "door" that I represent, as referred to in the Gospel, denotes the only proper road to true cognition and means to say: Only those people who did not lose their spiritual instinct through the world and its goings-on, or who did not let it be taken from them or, if it was once taken, regained it - only those are capable of distinguishing My voice and My teaching from the voices and wrong teachings of false prophets. And only those will follow My call because they recognize My voice and can distinguish it from other seductive voices.

At the present time you are in the midst of this spiritual movement where - metaphorically speaking - thieves and murderers are climbing through all the windows and entrances into My house in order to seize the treasure which is hidden there.

Nowadays in particular you notice the religious stirring in the roused minds, how it takes hold of the hearts, awakens them, draws them hither and thither and how, because of all the advertising, it is not easy to recognize where the true door and the

true shepherd really are. The more their instinct is leading the believing hearts to Me, the more the others, who pursue only their self-interest, resist so that not I, but they may be victorious.

This pushing, defaming and hating will continue to increase. The more My influence grows, the more the resistance will increase. This will mean severe trials for My children when their endurance is tested and mostly their faith and trust attacked. My teaching consists only in one thing, and that is love, whereas the doctrines of the others preach a variety of things: Hatred instead of love, pride instead of humility and intolerance instead of tolerance; and all this is practised by those leaders themselves. Thus what you can read in Chapter 8 of the Gospel of John, namely, that the Jews persecuted Me and wanted to stone Me, that is, kill Me, will be repeated. Now, too, a similar situation will arise. Stones will be thrown at Me and My teaching; the false interpreters of My teaching will ascribe it to Satan and proclaim their own doctrine as coming straight from heaven. Minds will become heated instead of hearts warmed. Ideas will be driven from heads into fists, and where peace and love should have been preached, fanaticism will wave its torch of blood, and many victims will be sacrificed to the doctrine held to be the true one.

In this way My Word must be fulfilled as spoken in those times, when I said: "I have not come to bring you peace, but the sword!" Just as everywhere in creation through friction light and warmth are created, the two factors through which the universe exists and is maintained, spiritual friction must also bring about the process of purification, so that the light of truth and warmth of love may develop.

It is actually the striving of 'thieves and murderers' that will speed up the victory of My teaching and My plans. Through their passionate actions they will stimulate the minds to ponder and compare. And even if at first many followed the call, their attention will be drawn to the teaching they are told is false, and they will give it more of their attention than they would have done

without this counter-pressure. Then they will not find in this maligned teaching what they had been told it contained, and as a result many will find the right leader and the right door only because those other leaders wanted to prevent them from seeking. Thus, the efforts of My adversaries will work into My hand and in the end achieve for Me what they wanted to prevent - the unification of My children with Me, the unification of My sheep with their sole shepherd. My adversaries will be withdrawing like hirelings in the face of great danger, whereas I will protect My true children well. Through this protection My followers will recognize the true shepherd and mighty protector of His own.

This is what will happen! Therefore, do not be frightened or despair if, when you feel especially close to Me in faith and trust and are convinced that your number will be growing, your greatest adversaries put very strong and mighty obstacles in your way in order to ward off the danger facing them.

Also do not be too zealous in the seeking of like-minded or in wishing to convert! It is not so easy as you often believe, to guide others onto the path to the pure teaching of love. My teaching demands renunciation of the things people find most pleasant in the world, since My teaching is not of and not for this world, but for My great spirit-world.

Great love and great dedication are needed to relinquish old habits, old beliefs and comforts, and to commence the ever-increasing altercation with oneself and the world. I gave you an example of this during My ministry when I suggested to a man who wanted to follow Me to sacrifice all his possessions, but he sadly walked away. You will often experience this when you encourage a person to become active, a person who you think could become a follower of the teaching you believe to be the only true one; but he leaves you and perhaps, instead of a friend, becomes even your greatest opponent.

Behold, this happens when people still lack the maturity to accept My teaching. Therefore, wait until the hungry come to you of their own accord. Then give them bread, but also that only in accordance with their capacity for comprehension, otherwise - like any material food - it would not be digested and prove detrimental instead of beneficial.

It is not easy to get others to hear My voice and follow My teaching. Even you, whom I have guided and nourished already for such a long time, often behave in a weak and shortsighted manner, as if you had never received a word from Me directly. How often you want to combine the material with the spiritual in your foolish delusion because to obey the latter would cost you too much effort or demand of you too much self-denial. If you already act like that, what can you expect of others who, only just having reached the door, still lack the courage to cross the threshold and leave behind all that used to be so important to them? Therefore, be careful when you choose your friends!

Do not worry about the opponents! The farther time progresses and the more the number of My sheep increases, the less My teaching can remain unknown, and all the greater will the opposition to My teaching and its followers become. The fight has to flare up. Only the persevering will be victorious, and these will be My children, because they not only believe My voice and My teaching, but also know that only this leads to the goal and that I am the door and the only way by which to enter the infinite realm of the spirit and not have to suffer there, but be rewarded with great bliss for the struggles endured. This is the way the process of life develops. The spiritual must be freed from matter, man's soul must be separated from the influence of the world and not only man's actual, spiritual destination reached, but also My past sojourn on this earth with its suffering and struggles must find its fulfilment.

There shall be only one shepherd for his sheep in the world; it is impossible to serve two masters. He who pays homage to matter must step down to matter; but the one who strives towards the spiritual will relinquish all that weighs him down. Matter is too dense and light cannot penetrate it. Only the spiritual is capable of receiving My love-light from the heavens, and only

this light produces the warmth of life and develops the divine spark which was placed in the human soul, guiding it back to its source, to ME.

That was to be the purpose of My teaching, of My descending to earth in the past and of My Second Coming in the near future.

The closer My Second Coming is approaching, the more conflict there will be between light and darkness. However, just as every morning the rising sun defeats the dark night, so will My rising love-light be driving off the 'thieves and murderers' that work by night, and not by day. They will have to retreat, become converted, or sink back into eternal darkness until in their minds, spontaneously, the light gradually dawns.

As it happened in the past, the world will want to resist My plans and intentions. However, this opposition will speed up My ultimate goal, and in the end My children and I shall be the victors. Perseverance leads to success. And the name 'My child' must be won through self-denial and sacrifice, for the prize is worth the fight. Therefore, all of you should be prepared to hold on to ME. Let the world and its people go their way; do not worry about events and political complications. Remember that millions of people have to be guided to the right door of light, and to achieve this, many different events and circumstances have to exert their influence in order to guide to a common destination individuals on different levels of intelligence. This is a task beyond your comprehension, and God alone can accomplish it, Who also there - as everywhere else - is able to achieve the greatest effects through the smallest things.

This much for your better understanding of the Gospel of John, to enable you, at this time, to properly comprehend My past ministry and to recognize that already almost two thousand years ago, during the time I walked on earth, the entire history of mankind's development on your dark earth was pre-determined.

This is why the Bible was preserved in order to prove to you clearly that at that time everything was already predicted which in later times had to develop gradually. However, only the reborn, the one with spiritual vision, is able to see it all clearly, as in a mirror reflecting the future.

Therefore, rely on Me confidently, remembering the word: "I shall not desert the one who does not desert Me!"

Stay with Me, and more and more will you be hearing the voice of the shepherd. And as a result you will keep growing ever more capable of showing through word and example the only road to salvation also to other blind people, so that in the end there will be only one shepherd and one fold! Amen.

## **- Sermon 22 -**

Third Sunday After Easter. The Lord Refers to His Death

t. John XVI, 16-23: "A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father. Them said some of his disciples among themselves, What ist this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father? They said therefore, What is this that he saith, A little while? we cannot tell what he saith. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me? Verily, verily, I say unto you,

That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give to you."

*(March 19, 1872)*

In this chapter, as I did in the previous one, I hinted to My disciples how things would be with them when I left them and they would no longer be under My visible influence and guidance. In the fifteenth chapter of John I compared Myself to a vine and My disciples to the branches which can only bear fruit while they are attached to the vine.

In this comparison I showed them the fate of those who will not abide in Me, and that only those are sinners who know what they must do and believe, and yet act contrary to their knowledge, whereas the ignorant are not punishable. I pointed out to them in the parable that he who believes in Me is not a servant of My law, but its voluntary observer; that he is not meant to be subjected to Me, but as a friend to follow the advice of a friend. I told them that if they wanted to follow Me and My teaching they would get into conflict with the world and that whilst I would love them, the world would overwhelm them with hatred. But I also gave them hope that when My spirit would overshadow them, spiritual pleasures would richly compensate them for the worldly pleasures that would gradually withdraw from them.

All this I had to tell My disciples in advance, for they had no idea as yet as to how and what their mission would be. They were still living too much under the influence of My personality and although they kept confessing: "We know that You were

sent by God!" they were still not at all clear about My mission. They neither realized the importance of My coming nor did they suspect the manner and significance of My going home; for they were human, and so was their thinking. Therefore, I was compelled to talk to them on various occasions about My going home, and thus also this chapter of My favourite, John, deals with My preparing the disciples for the events which would soon be taking place.

I spoke to them about My going home, about My separation from them and its necessity. However, it was as quoted in this chapter: "I have yet many things to say unto you, but ye cannot bear them now." Thus My words were puzzling the disciples and, therefore, they also could not comprehend the words: "A little while, and ye shall not see Me; and again a little while, and ye shall see Me, because I go to the Father."

How could My disciples possibly have believed that I could be captured and even killed, when they had so often seen Me evade and prevent all kinds of dangers? How could they imagine that one sent by God could be put to death? All that I spoke to them about My being lifted up, My death and My return was incomprehensible to them until harsh reality convinced them how true My words had been. Only after these events had taken place, did they understand what their mission was, what I, and what the world represented.

What in those times I had frequently preached to My disciples about the Kingdom of God, the importance of My teaching and its observance, and what I had explained to them by examples, showing how he must fare who turns away from Me and My teaching, I have already preached for centuries in many languages and through a thousand different world events. I call to everyone: "Do not turn away from Me, for without Me there is no comfort and no salvation in the world!" And how I predicted My going away to My disciples, but did not take from them the hope that they would soon see Me again, thus I am now calling to you and every believer: "Do not stray from the path you have taken! For away from Me there is darkness and you will be happy when after wandering about lost for a while you once more catch sight of Me!" But woe betide those

who turn away from Me completely! They walk the road of darkness, of coarse matter, where it takes lengthy processes of purification to regain what was lost and repair what had been trampled underfoot.

I told My disciples that it was within the plan of My earthly sojourn that I had to leave them. I told them in advance that in the beginning I would be leaving them only for a short while to help them get accustomed to do without My person for a longer time; but as compensation for the loss of My visible presence I promised them the comforter, or the Spirit of God.

If sometimes I call to the people: "Do not lose heart if you will not see Me for a little while!" it is to say: "My child, do not despair when there are moments in which the world and its events overwhelm you and you no longer feel My hand or hear My voice! If, for your submission, the world awards you with mockery, hatred and persecution, persevere. Soon you will be seeing, feeling and hearing Me again - recognizing Me in the language of nature, feeling Me in the control of events, and hearing Me in the gentle voice of regained peace within your heart!"

As I predicted to My disciples that they would experience bitter hours of sorrow, this applies to every believer who is more attached to Me than to the world. However, My re-entry into the severely tried heart of a person, the firm conviction he will have gained after prolonged conflicts that the sun will be shining once more through the clouds, victorious and glorious, benefiting everything around, will help him to forget all the bitter suffering and strengthen his faith and trust in Me.

My disciples' mission after My death was too serious not to train them in the utmost endurance. They had to get used to My absence to enable them to act independently.

The same school through which My disciples had to go is also now the path of everyone who wants to follow in My footsteps and those of My disciples.

I told the disciples: "The world will hate and persecute you, because you are not of the world!" And the same I must tell My present-day children; for the more they love and follow Me, the more will they be in opposition to the world and the majority of men, until through the coming events I will prepare them, too, that they may become receptive for something better.

These consequences are not only natural, they are also necessary, for it is not so simple to become a child of the Creator of all visible and invisible creation. If a child makes spiritual progress, it must keep getting into more and more conflict with the world and the ordinary people. The world's hatred keeps growing as the love for Me keeps growing. Therefore, do not be discouraged if you do not see Me for a little while; soon you will be seeing Me again.

Sometimes I have to leave you so that you may depend on your own strength; you must try out whether you are really capable of publicly confessing unafraid that which sometimes delights you so much when My Word is read. You must face the question, how much you fear the world.

Do you think you are really as heroic as you sometimes believe you are? Look at My disciple Peter! In the Garden of Gethsemane he defended Me with the sword and soon after he denied Me. If a Peter can do wrong, you can imagine how in the moment of decision it would be with your courage. Therefore, such circumstances have to arise from time to time that may fortify you and strengthen your faith in Me. If he, who knew Me personally, disavowed Me, what can be expected of you,

who have never seen Me, but only know Me from the gentle voice in your heart?! Therefore, I have to leave you from time to time to struggle with situations and the world so that you may realize what you have attained and what is still missing. Remember the words: "The will is strong, but the flesh is weak!" They are important and characteristic of human nature. In a moment of enthusiasm you believe yourself capable of carrying an elephant on your shoulders, but when it comes to real action, a fly is often too heavy for you.

Therefore, diligently search your heart to see how much love and faith you possess, so that when you sometimes seem to feel My absence, you do not despair, but await with confidence the return of your guide and Father.

When you have recognized your own weaknesses, you will know how much love it needs to carry out in practice what in your emotional life appears so easy; only then will you know for sure the road that leads to Me. Then you will also know as My disciples once did - trained through My absence - how much is needed to carry out your mission as a human being and as My child in the strictest sense of the word.

This I am telling all of you as a warning, that you do not in a state of dreamy audacity believe yourselves capable of carrying burdens that are beyond you. And as a consolation, so that you may remember it when in difficult situations your heavenly Father appears to be absent, be reminded of what He once said to His disciples: "A little while, and ye shall not see Me; and again a little while, and ye shall see Me." Amen.

### **- Sermon 23 -**

Cantate Sunday. The Eternal Destination

t. John XVI, 5-6: "But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart."

*(March 18, 1872)*

Behold, this is the text for this particular Sunday and although it appears to be easy to understand, it contains far more than you suspect.

You believe that I say these words to My disciples - always speaking of Father and Son - in order to prepare them for the events that were close at hand, which events were the completion of My life on earth. I could explain to them My relationship with their Jehovah only as that of a father and son, a metaphor comprehensible to their worldly thinking and in its spiritual correspondence fully expressing the relationship between love and wisdom, since I as Wisdom became a man but as Love remained the eternal Preserver and Creator of the entire universe.

I said to them: "I go My way to Him that sent Me and none of you asketh Me, whither goest thou? But only sorrow hath filled your hearts because of the thought you might lose Me."

This unexpected prediction that a separation between Me and them might be possible, this thought that did not fit into their idea of My deity and My mission, made them sad and so they found no answer to these words nor did they know what to ask. Therefore I reminded them of this, saying that nobody asked Me: "Where are you going?" This was the question they did not think of. They could not imagine that I could ever leave them. And if they did believe in Me as God who had come to the world in order to liberate mankind from its worldly fetters, they, of course, did not know where I was to go. For, although influenced by My words and miracles they were convinced of My divine origin, they still converted many spiritual concepts into worldly ideas. As a result, there would follow false conclusions, which happened often when they did not comprehend My metaphors or My words and accused Me of speaking harshly or incomprehensibly.

I said at that time: "I go to Him that sent Me!" And now, after so many centuries have passed, I put the question to you and all mankind: "Where do you go. and who has sent you?" For, just as I have My mission, My aim or a "Why" of My existence, so have all the beings created out of Me, even the most solid and gross matter, since this, as the visible expression of bound and hardened spirits, must have its purpose, its mission.

Therefore, now that the trial period is approaching its end, I am asking people through political, religious and elementary events: "Where are you going?", so that they may remember who they actually are and why they were sent to this earth.

The spiritual wind preceding My coming in order to clean the air from miasmas, stimulates activity in everything as the gentle breezes of spring act in material life. Everywhere the questions are heard: "Why am I actually here?", "What am I actually?" and "What is my final destination, or where am I going?"

Once taken unawares by such thoughts, the thinking person will, of course, find himself placed between two worlds, a visible and an invisible one. He will no longer be satisfied with the few clues offered by the transitoriness of all created things, to give him comfort and peace of mind. Everything that comes into existence before his eyes, he sees again passing away, changing. And these examples make him ask the things he sees arising and passing away before his eyes, as well as

himself: "Whence are you, all you wondrous and mysterious created beings, and whither do you go?"

Thus he greets that which is arriving and thus he asks the departing. And he is also compelled to ask himself the same questions, since he, himself, if only he devotes some thought to this, is an even greater and more complex enigma than all the other visible things. These questions, which keep emerging time and time again, do compel people, or at least many of them, to a better judgment regarding the existing things and what they have acquired by study. And where the final results of such exploration do not offer sufficient truth and clarity, many doubts arise that, not satisfied with the results, demand more certainty, more clarity.

This striving has always been the beginning of spiritual and worldly revolutions. It is the inevitable spiritual wind, which keeps awakening human nature every time it is on the verge for sinking into a comfortable sleep of worldly pleasure.

Two things have once again stirred up this wind: Firstly, My coming in the near future as the completion and crowning of the mission I once carried out on your earth; and, secondly, all mankind's propensity - from the highest to the lowest - to indulge in worldly pleasures and disavow the spiritual. And the call is once more sounded in all minds, of which many are unaware: "Whither are we going?" and "Why are we here?" It is the unsatisfactory answer the present spiritual trend is giving to this question that causes the overthrow of all established things, the yearning for something new; not illusions, however, but the truth.

People feel that the invisible realm cannot be denied. Some scholars' efforts to prove that there is only matter and the spiritual does not exist, are in vain. People feel that the emptiness in their hearts is not being filled by all the gross material thrown into them by the intellect. It vanishes as in a bottomless barrel, and the old question is facing them again.

Thus mankind is compelled to free itself at last from its shackles, from the leading-string which many are inclined to use only for their own advantage.

This situation, this conflict, had to precede My coming, so that in the end I would have to deal only with those who preferred the spiritual to the material and know whence they have come, why they are here and whither they are destined to go. These will be the ones that, surviving all storms, will have kept themselves pure in the filth of worldly egoism and thoughtlessness. For these alone I shall be the shepherd and they shall be My sheep.

This very serious question is also put to you, My children, whom among so many I chose that you may - guided by My direct communication - lead the way as an example also for others. The lifespan that is still allowed you on this earth is posing this question to you: "Where are you going?" This means: Remember the responsibility you have taken upon yourselves by wishing to hear the Word of God, your Father. Through this listening you have also accepted the obligation to practise this teaching, for, hearing but not practising it is quite useless.

You, who hear My Word, have been taught and are aware how it is to be followed; you are twice as culpable if you fail to practise it.

My disciples' hearts filled with sadness as I spoke about My departure to Him Who had sent Me. How will you be feeling when you have to go to Him Who sent you? Make sure that you return to My Kingdom having well used and invested the entrusted capital and do not bury it like the lazy servant. Otherwise, you will be arriving immature in a world where you would find it a burden to live as immature among the mature and as unhappy among the happy.

When you have to go to Him Who sent you, be sure to enter that spirit-realm at least with the conviction to have done all that could be expected of you considering all the knowledge you received. Strive to use My words and My teaching in such a way for yourselves and others that the balance of your life will show many good deeds and only few mistakes. Then you will be able to proceed peacefully and, when asked by your brother: "Where are you going?", point to the morning of the eternal love-light, saying: "I am going whence I have come and where an eternal spiritual progression and drawing ever closer to my Creator and Father is possible!"

I also said: "I go to My Father Who sent me!" But I went fully convinced that I had fulfilled My mission in every respect, although as a man the hardest part was still awaiting Me. You, too, should one day be able to say the same and already now look forward to the triumph when, after struggles and conquered temptations, you may confidently stretch out your hand for the palm of victory.

Those who have only vague concepts or no knowledge at all of My Word, I cannot make as much responsible for their actions as those who know My teaching and understand how and when they have to act in accordance with it. When they intentionally sin against it, they deserve punishment and will be accused - not by Me, but by their own conscience - of fickleness and faint-heartedness because of their great lack of strength and because they, notwithstanding all the aid from above, let themselves be ensnared in the net of worldly pleasures to such an extent that they lost their spiritual dignity.

Therefore, do heed My words! Pleasant as it may be just to hear them, do take them very seriously, for only the strictest observance of My two sole commandments of love can make you children of the Creator of all infinity, My children.

You are not yet able to comprehend in its full significance and depth the prize I am offering you since you do not know My spiritual kingdom. However, if you could see how angels and great spirits envy you this privilege, you would be proud of the fact to have come from Him and be able to again return to Him Who is the essence of love, a love a human heart cannot comprehend.

What inconceivable love reveals itself in the fact that Supreme Divine Love wants to make you Its children, that this Love chose the lowest status on your earth in order to prove, as Jesus once said, - that after the accomplished mission It would as Wisdom reunite with Love, out of which It originated, and where also you could come if you made yourselves worthy of It!

I once returned to My Father Who had sent Me. Also you should strive to reach that destination to receive from His hand the crown of victory for all your struggles and suffering -as I did almost two thousand years ago as Jesus. Amen.

## - Sermon 24 -

Fifth Sunday After Easter. The Proper Supplication

t. John XVI, 23: "Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it to you."

*(March 19, 1872)*

This verse, which in the Catholic ecclesiastical year is chosen for this Sunday, tells you how, as a consolation for the loss of My person, I gave My disciples the hope that they, if necessary, would receive from My Father in heaven everything they might ask for. I held out this happy prospect to them because thus they could stay in spiritual contact with Me, for even if I was no longer visible to them, I would still hear their prayers and help to have them fulfilled.

This passage in the Bible is easy to understand, but if you look into it more carefully, you will find it holds something much more profound. In order to explain to you its analogy and interpretation, we must first answer the question: "What actually is supplication?"

As I have already often pointed out, you speak many a word without having any idea at all what it really means. This shows how little you know of the depth, force and might of the word as an expression of a thought. Therefore, I am frequently compelled to draw your attention to the individual words forming a Bible text, so as to gradually lead you to their comprehension. As long as you do not know the analysis of the words and their respective interpretation, a comprehension of even the simplest Bible text is out of the question. Then the Bible, with all the treasure of wisdom it contains, remains incomprehensible for you. If one is satisfied with the superficial literal meaning, this could at most give one or the other some comfort and peace in difficult moments of his earthly life.

Reverting to our text from the Gospel of John, let us first answer the question: What is a supplication? Then let us look at its spiritual significance when it is directed to Me as the omniscient Lord and Creator.

Well, a supplication is the imploration for help from someone mightier and stronger when a person's own strength is insufficient. It is a request for active assistance either for oneself or another being who needs support or help.

What does this imploration prove? It proves one's own impotence; since one cannot command, one is led to supplicate. If a supplicant comes to someone with a request and refers to some other well-meaning person or friend with the help of whose name or personal intercession he wants to impress the influential person, this proves that the supplicant, by mentioning a name that is dear or agreeable to the third person, hopes to make him more favourably inclined to grant his request.

This will explain to you why I, as Jesus, recommended to My disciples to ask the Father in Heaven in My name and why I promised them in advance that none of their supplications would remain unfulfilled. Thereby I wanted to keep reminding them of their own impotence, of how incapable they were of achieving things by themselves and wanted thus also to keep alive the memory of My activity and life in their midst, because only in this way - with spiritual aspirations - would they evaluate the things of this world correctly and not misinterpret them.

This way of supplication was to bring about a constant growing of faith in Me, Who - although no longer visible - was still always with them spiritually. This helped them to believe in My descent from above and to pass on to others this unshakable faith in guidance by a supreme being as a Creator, Supporter, Lord and Father.

It is obvious that I, as God, did not require their supplications and had known in advance for eons of times what they needed and what was best for them. The sole purpose of supplication was to awaken in them, as well as in people in general, confidence in Me that I am not a God Whose greatness was to make the tiny human being tremble, but that I, although a God and a Supreme Being, am accessible to My children and created beings as a loving Father through a meek approach, through ardent supplication or prayer which can only be granted by a loving Father, and not by a God who is a severe judge. That I, as Jesus, offered Myself for intercession, saying: "What you shall ask in My name, the Father in Heaven will give you!", was because during My life on earth they had witnessed and understood My love, toleration and patience with the weaknesses of others. This enabled them to have at least a faint idea of the Father Who at all times proves His love to such a son as I was as Jesus. Only in this way could the inaccessible God Jehovah become accessible to them; only in this way did they have the courage to lift their hearts towards Me and only in this way did they gain the confidence that if they prayed in My name or implored Me to grant their supplications, they would be given a favourable hearing.

In this way, the spiritual union that had united Me, as Jesus, with them on the one hand and with My Love, or the Father, on the other hand, was never disturbed.

My disciples confidently went out into the world, taught and preached My Gospel, performed miracles and even sacrificed their own lives because their union with Me, which had continued uninterruptedly, kept drawing them away from the material



world and towards the spiritual.

Thus they set an eternal example for the force of faith, of prayer rising towards Me out of a pure heart with only spiritual aspirations expressing in advance gratitude for blessings which My children would have received in any case, even if they had not asked for them.

Behold, My children, all that is at the bottom of the word "supplication". How great is its significance, and how much enjoyment it gives the supplicant's heart! And, as in the world a supplicant is often full of hope that his request will be granted and already lives in happy anticipation, which enhances his confidence in the giver and increases his love, thus spiritually the drawing closer to Me as the Father of all creation is the sole comfort that a just God, Who lovingly embraces everything, is certain to want only what is right and good and, therefore, to fulfill every just supplication.

Thus, there is always a bond between created being and Creator, and it is not based on fear, on crouching before the throne of an almighty, wrathful God and severe judge. No, it is based on the faith and love a dependent child has for its strong protector, its father.

It is love and not fear that keeps the heart in motion and makes it strive with a joyful beat towards the eternal, immutable Father of all created beings. It is the most beautiful bond that exists in nature, the bond of love between a child and its father, for the sake of which everything was created, is preserved and perfected. This is the only bond adequate for a spirit like Me, and the only one that can help a man or created being attain his spiritual nobility.

Therefore, My children, you should understand what it means to "make supplication", to pray, to turn to Me in the name of Jesus. The name "Jesus" comprises My greatest act, My greatest sacrifice which I made out of love for you and all spirits. Remembering My suffering, you cannot be proud; remembering My love, you cannot hate; and remembering My sacrifice, you cannot be mean; but by invoking My earthly name, you should strive after all these virtues which I personally practised during My life on earth.

Your supplication to Me shall lift you above all that is worldly, shall guide you into My spiritual kingdom where I grant with pleasure what is in a spiritual sense good for the applicant or his fellowman.

If you know what supplication means, if you know whom you must ask, there is still another point to be considered, namely, what you may ask for to have a hope that at least part of it will be granted.

Most people make a mistake in this latter point. Many only make supplication when they are distressed and many others ask for worldly benefits or other unessential things.

From what has preceded this you may understand the real nature of supplication to Me. I must remind you that I have said: "My Kingdom is not of this world!" and "Whoever wants to pray to Me must do so in spirit and in truth!"

These words prove to you that not worldly things are involved and that you show little respect and love if you regard Me like an ordinary judge or monarch to whom applications have simply to be submitted and with whom it is believed to achieve a purpose more easily through a certain intercession.

Look at the world and how much nonsense is asked of Me. How many imagined intercessors are used. If people would only ponder on their own actions, they would have to be ashamed of the way they want to drag down God, the Creator and Lord of Infinity, to insignificant things of worldly life. They do not bear in mind that most evils and misfortunes do not stem from Me, but from man's own attitudes.

If I allow men to do what they like and they thus create for themselves illnesses and accidents from which they could derive some spiritual benefit, why should I prevent what could only serve for their spiritual good? Surely I cannot consider everybody's worldly well-being, but only the main purpose of his life on earth. How could I give My children that which would only be detrimental to them?

Oh you shortsighted and gullible people! You are like children who want at all costs to put their hands in the fire because they have not yet experienced the fact that fire not only gives light, but also burns.

I could tell you of so many things that are prayed for! One wants money, the other health, the third success in his venture, the fourth complains that death has caused losses in his family, the fifth wishes to see his children in luxury and a life of pleasure rush headlong towards hell, and so on. But none of them considers that with the granting of the prayer the spiritual welfare of those involved would often considerably suffer. They do not take into account that suffering and misfortune are the corner-stones which form obstacles to the staggering ones when they indulge in worldly activities and tend to completely ignore spiritual progression.

You fathers and mothers desire for your children all the good things, as health, wealth, a long life and a high position in the world. Well, what you wish for, as tiny beings in My creation, would be allowed to Me too, I should also be allowed to educate My children in such a way that they may enjoy in the fullest measure all the good and beautiful things in My creation which I have stored up only for them, that they are spiritually sound, rich in love and can be set over great things close to Me.

Behold, I want the same you yourselves want. The difference consists only in that you humans, in order to become My children, have to go through different schools from the ones you let your children attend. This is where our opinions differ. Besides, it is only a short period of time during which you are concerned for your children's welfare, whereas I take care that the everlasting future life of My charges becomes one full of bliss and unimagined enjoyments.

Thus you can see that in this point I often have to be unbending and write your silly prayers into the sand to be blown away by the next breeze, whilst My arrangements are written as laws in imperishable stones of eternity. Therefore, consider your supplications well and do not ask Me for the ruin of My children! I have created them for life eternal, as spirits, as angels, and not for a life of pleasure in worldly filth to one day maybe bring Me a defiled soul.

So when you make supplication and ask for My help, bear in Mind that I already know in advance what you will ask for and that you cannot tell Me anything new. Bear in mind that men would never have got into difficulties if it had not been My will to

teach them through their own mistakes. Do not forget that your only consolation is your trust in Me. I, too, had trust when in the Garden of Gethsemane, in the face of My greatest suffering which I had to bear as man, I prayed: "Father, let this cup pass from me!" But the cup was not taken away and I had to drain it to the last drop. Remember that I then said: "Nevertheless, not as I will, but as thou wilt, O Father!" These words with which I willingly submitted to My fate may serve you as your sole guiding-star in your life on earth.

Yes, make supplication in My name, entreat Me from the depth of your heart. Such entreaty will comfort you and give you peace, and with it you have done your duty towards Me. But leave the fulfilling, or otherwise, of your requests to Me. I see better and farther and cannot grant everything that blind and immature children want. Why? Because as adults you can see clearer and are more sensible. And what small children are in relation to you, you are in relation to Me, even much less. Therefore, trust in Me! I know how and when to give and how and when to take. My ways are inscrutable, and it often happens that when you shed many tears of sorrow, My spirits and angels rejoice.

I once told My disciples to trust in My ever-loving intentions. The same trust I would like to awaken in you, for without it you cannot progress a single step; you would despair of your fate and end up as atheists. Trust in the thread which safely guides you out of life's labyrinth into the hands of a loving Father Who often is closest to you when He appears most distant. Make supplication and pray, but do not ask for the impossible, for worldly things. I am spirit and so are you. I can only judge as a spiritual being and you, too, must learn already during your life on earth to give the spiritual precedence over the worldly, material things.

Then, what I once said to My disciples will also apply to you: "Whatsoever you will ask in My name shall be given to you!" Of this you may be sure, especially since I am now repeating My promise. Amen.

### **- Sermon 25 -**

Sunday After Ascension-Day. The Promise of the Comforter

. John XV, 26: "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me."

St. John XVI, 7: "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you."

*(March 20, 1872)*

These verses are found in two chapters of the Gospel of John; in the first instance as a promise that I shall send My deserted disciples the Comforter, the Spirit of Truth, that will show them that everything I taught was true and correct, and in the second instance as an indication that My decease was necessary as a corroboration of what I had told them about Myself and My divine mission. For, in the second chapter it says: "If I go not away, the Comforter will not come unto you!" By this I proved to them that My going to the "Father" -as I expressed it - was partly the conclusion of My mission and partly unavoidably necessary as the starting point of theirs according to My plan for the salvation of mankind.

If a master leaves his pupils before they are quite mature, yet still wants to enable them to continue their studies, he usually nominates a substitute who carries out what is needed for the completion of the course. This is what I did, too.

My mission upon earth, or My sojourn among My disciples, was of value only as long as they were not yet wholly initiated into My teaching. First, I had to conclude My presence on your earth with the greatest act of humiliation and love, which was the practical part of My teaching. I had to actually demonstrate to My disciples what sacrifices My teaching and its preservation required and show them as an eternal example what My true disciples must be able to bear, that is, to give even their lives for their belief, which later became the fate of many of them. By My resurrection I also had to demonstrate to them that death had no power over Me. But in the meantime - until My ascension or My return into My Kingdom - to help them get over the hard blow the absence of My visible person would deal them, it was My sacred duty as their master and teacher to hold out to them the prospect of a substitute for their loss. Hence I promised them a Comforter which, however, they imagined rather as a personality than a power.

When I told them this and many other things, they were still too worldly and could not comprehend the spiritual meaning of My words, yes indeed, of My final, greatest and most profound words of farewell. Wherefore I also said: "I have yet many things to say unto you, but ye cannot bear them now", or in other words: "I cannot transform spiritual things into worldly concepts. Although you have faith, you are still minor children and you have yet to submit to the last consecration which will mature you from children to men and enable you to comprehend what you have heard from Me and pass it on to others as you received it."

This overshadowing by My Spirit made them reborn; for My Spirit transacted the separation of the spiritual from the worldly. The rational life ceased and the life of the spirit or heart began. Thus My disciples were endowed with spiritual willpower to speak and act as required by My teaching, thereby assuring everlasting permanency to the work of salvation which I had begun.

What in those times happened with My disciples has happened anew in each century with individuals I had chosen for this purpose. There was never a lack of those who, completely devoted to Me, gave their lives for their convictions. There have always been admonishers and revivers of My so dearly-paid-for teaching. It was their mission, in the midst of gross misuse of religion, to make sure that the teaching of a genuine and true faith did not fall into oblivion.

Also in your century there is no lack of such inspired people and now, as mankind is straying more and more into worldly interests, now - with the end of this trial period for mankind approaching - the number of those keeps increasing who follow My true teaching and who are destined to furnish the first building stones for the establishment of My Kingdom, so that I may already find faithful hearts on My advent. For I am not going to preach a second time to deaf ears! The morning must already be dawning and the spiritual eyes of My adorers must be prepared, so that they are able to bear the full light of My love and My appearance unharmed.

As in those days I promised My disciples the Comforter, thus also today I allow to flow into every heart devoted to Me the comfort that only My teaching, only the true religion and true confession of faith in accordance with My Word can give. Now the true Comforter comes to dwell within man when he correctly comprehends and fulfills My two commandments of love. To speed up My work, I have condescended to explain through direct messages quite clearly all that - as My disciples once said - was too difficult and incomprehensible for men. Now, when My messages flow so abundantly, I have actually already descended spiritually to your earth and am teaching and guiding My children as I once did. Only My visible appearance is still missing, but this would only compel the doubters to believe and would be against man's freedom of decision.

I am now again choosing My disciples who shall sow the golden seed of My teaching of love, but there is no longer any need for Me to guide them the way I once did. At that time I had to use other means; I had to come Myself and prove to them by words and deeds the actual existence of God. Now such forceful means are no longer necessary, for science, with its discoveries in the domains of My cosmic creation, has opened up enough ways for those who observe with spirit and heart to find Me everywhere and to recognize My actual existence.

Today, teaching through conviction is running parallel with the religious teaching. Only a person who wants to be blind will deny the existence of a God manifest everywhere in creation, below and above, even in man's own heart, despite all counter-evidence. Only such a blind person will deny the existence of a God, a law-giver and - as your Bible teaches - a loving Father Who, notwithstanding all man's errors and aberrations, always exercises forgiveness instead of retaliation, patience instead of severe judgment and at all times wants to further life instead of spiritual death.

Also now the Comforter is put into your hearts and you are masters of your own peace and tranquility. I no longer have to send him to you since you already received him from Me. It is now up to you to practise diligently in word and deed what you have been taught, thereby showing that you are My children, My disciples of the present time.

Do not be concerned about the transgressions in the field of religion all around you. It is true, they are awakeners, but their followers will sooner or later miss the principal factor, the Comforter, whom once I promised only to those who were My true disciples.

They may erect as many buildings for religious instruction as they like, but he who does not return to My simple house where only love guided by wisdom rules, will not have the Comforter in his difficult moments, for he lacks true conviction as well as true faith. He is without the spirit of truth, which I once promised and also sent to My disciples and which everyone receives, who comprehends Me in spirit and in truth and in this way also practises My teaching.

As I proved to you a short while ago, there is only one truth. He who disregards this, has built upon sand. When the great worldly and spiritual storms come that have to take place on this earth for the purification of the spiritual soul substance, such a house, built upon the shifting sands of rational thinking, will disappear without a trace, together with its foundations. The only building that will firmly stand, resisting all storms and proving itself to be the sole truth, the only firm foundation, is the one that is erected upon My Word, the word of the God and Creator of the entire universe. For what a God spoke and actually proved to His entire spirit-kingdom with such sacrifices as I did on earth, cannot be fallible, cannot deceive. The deceived are only those who refuse to listen to all the admonitions and calls from visible and invisible nature, seeking the Comforter through reasoning, whilst he can only be found with the heart.

Therefore, keep in mind the words I once spoke to My disciples and which are recorded particularly in chapters 15, 16 and 17. They are the most important, consequential and profound words, for they were your Father's farewell words Who, before He had to perform His last act of love, laid another stone, the corner stone of His spiritual edifice, which He left behind on earth and the significance of which extends far beyond this age.

What I promised to My disciples as the "Comforter" that I would send them was already contained in these words which were recorded by My favourite disciple John. My disciples did not understand them, but you, who are already better schooled and prepared to conceive My teaching as I want to have it understood and applied, you can find in these words the "Comforter" who can enlighten, inspire and strengthen you for all that is coming, just as once My spirit fortified the disciples to enable them to bear their future fates with the strength of soul needed for their mission.

Although you will not experience such bitter moments as did My disciples in their missionary work, you still have to battle all the more with the world, its pleasures and with your fellowmen, most of whom have not taken the road you are walking, but the wrong one.

What I prophesied to My disciples will happen to you: "The world will hate you because you are not of it", that is, because you follow different principles from the majority of people. But this is where the "Comforter" is closest to you, offering you - to make up for this short trial life - longer lasting, greater, eternal delights as a reward for faithfully persevering with the once

and for all established Word of your Father, your Jesus, Who sacrificed His physical life to save mortal beings from spiritual perdition.

Therefore, may that be your best comfort which I put into everyone's heart after every good deed, the best reward and reassurance that My teaching and words have been followed which, notwithstanding all worldly glory and power, will be the last supports left to those battling in the great ocean of world events.

Do not forsake the Comforter within your heart, - and He Who put this Comforter there will not forsake you! This assurance you are receiving from the One Who has already showered upon you so much heavenly bread, spiritual blessing, and true comfort. Amen.

#### **- Sermon 26 -**

Whitsunday. The Lord and His Children

t. John XIV, 23: "Jesus answered and said unto him, If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him."

*(March 24, 1872)*

A few words suffice to explain this verse, for it is quite natural that a man having an affection for somebody else, who is in a higher position and wiser, will do everything possible to gain the esteem and love of his higher-ranking friend or master. He will seek to prove his affection and love through acting in accordance with his higher-ranking friend's or teacher's instructions and advice. If this is the case, the affection of the one will be requited by the other's love. Thereby a spiritual understanding is created as among members of a family who live in harmony with each other.

That is the approximate meaning of these words I once spoke to My disciples and which were an admonition to adhere to the once chosen path also after I had gone, when a visible influence through My words and deeds was no longer possible and to keep My Word and live accordingly out of love for Me. I said this to My disciples deliberately in advance, since I knew to what temptations and influences by the world they would be subjected in the execution of their mission. On account of this I also called their attention to one point which they had not comprehended as yet, namely, that I and the Father are One and that he who saw Me had also seen the Father, for - as already mentioned in an earlier text interpretation - their thinking was still too human. They were still unable to grasp the idea of a spiritual world, a spiritual influence and a higher spiritual being, as I was, in a physical body. Sometimes they did believe that they had correctly understood this concept, but this conviction did not last. Whenever it was in danger of being entirely lost, I had to revive it and once more stir it up in their hearts, particularly during the time when the last moments were approaching, moments which were the most bitter for Me and dealt them a very hard blow, since what was happening before their eyes they would never have thought possible. Therefore, I promised them a Comforter and made the thought of the loss of My visible person as bearable as possible to them.

What I then said to My disciples is also valid for the future for all those who likewise take the right path of faith and love. For, all people who honestly want to love Me, actually prove this only by keeping and following My words. Following My words and proving this through actions is, in fact, the touchstone for whether people are serious in their wish to follow Me along the path of meekness and self-denial upon which I Myself have led the way, leaving behind all the comforts of the material world, turning their eyes only towards the spiritual, eternal realm.

There are many in this world who do not at all understand the meaning of the words "to love Me" or they are inclined to interpret them in a way that suits them best; however, with those I am not. I shall not and cannot, neither as the Son nor as the Father, make My abode in their hearts, for in them the largest space is occupied by worldly cares. And they only think of Me and My teaching when they are reminded either by a church-holiday or bitter experiences and accidents that besides the material there is also a spiritual world and above both there is a ruler, sustainer and leader who, in spite of being neglected, still allows Himself to be found by man as a loving Father.

To such people, who barely suffer Me to walk alongside their worldly affairs, I cannot fulfil the promise to make My abode in their hearts, for they do not love Me the way their love for Me should be. Because I only want their best and give them good advice through My Word, they have a kind of benevolence for My teaching and for My person, still with an element of doubt as to whether I, as a person, really exist. Therefore, to give themselves entirely to Me and submit in everything to Me and My ordinances, - that far they do not want to extend their love. For, then they would have to renounce many worldly pleasures and enjoyments which, in their opinion, could not be done, since one is living in this world and has to live with it.

These people - and there are millions of them - have still to cover a long road of bitter experiences until they will come to understand that - so to speak - casting glamorous eyes at Me is of no value and use, but that one either must surrender to Me completely or fall to the world.

They will seek rest and peace everywhere and they will blame everything - Me, nature, circumstances or fate, as they call it.

But they will never recognize themselves as the cause of their own misfortune. As a result, their fate will be this: No Comforter, no Peacemaker will be able to come to them because they fail to understand that peace cannot be established from the outer world to within, but can only go forth from their inner being.

When you see the world getting more and more wicked and evil, when people keep becoming more dissatisfied and discontent, more cruel and selfish, the reason for this is that no one recognizes the true road to peace and contentment any more, namely, complete submission to My guidance. The longer this hunt for transient worldly possessions and influential positions continues, the more do people stray from the actual source of all the better virtues, and even the concept "love" is known to them only insofar as it refers to earthly enjoyments after which they chase impetuously to obtain them at any cost. Here you see the source of many suicides as the result of disgust, because what was desired could not be obtained. This also proves how little there is in such hearts of religion or of the concept of an eternal spiritual life, where a reward for good and evil awaits the deceased who will find himself in situations where, restricted to himself, he will have to eradicate all that is evil and wrong within him, before he can ever gain a better position in the realm of the spirits.

For those people who really live for Me, follow Me and want to prove by their actions that they love Me, progress is, of course, considerably obstructed because they have to struggle against the opinion of the majority, reaping only hatred and derision for the blessing they spread, as was once the case with My disciples.

However, this struggling, this fight against the powerful current of the material world, which was also the lot of My disciples, this struggling is necessary in order to attain the filial relationship to Me. For, if it were not God, the Supreme Being, Who wants to educate you to become His children, -by human standards and requirements it would be sufficient to live as the great majority of people do, that is, to give Me tribute for having given you the best teachings but, otherwise, it be left to you how and when to conveniently adapt them to your worldly needs.

But I did not mean it that way, when in those days I said to My disciples: "If a man love Me he will keep My Word!", and when again today I call to you: "If a man loves Me, he must prove it by his deeds!"

As in those days My disciples had before them either heathen or fanatical Jews to whom they had to preach My Gospel, you today likewise have heathen or unbelievers, fanatical literalists and narrow-minded ceremonialists. The former do not believe in anything, because it suits them that way, and the latter believe to have done everything they owe Me by keeping the religious ceremonial.

As I once promised My disciples to send them the Comforter that would lead and guide them when they met only difficulties and obstacles everywhere, it will also happen now with those who love Me in the truest sense and want to keep My Word. If this were not the promise of God Who wants to reward men abundantly for all they have endured, it might be excusable if even the most zealous failed in their mission and lost every hope to save even a small part of humanity from complete perdition. But since I, as Creator, Lord and Father, am holding in My hands the reins of the entire world, I shall - as I once promised My disciples - make My abode with those who love Me and obey My Word, that is, I shall be their counselor and guide. I shall lead those mature souls to them who have been made pliable through severe blows, have tasted the transitoriness of the world, and who are now longing for something better.

I shall increasingly fortify My present disciples in their faith and firm trust in My providence and, by dwelling in their hearts, compensate them for everything they must suffer because of Me and My teaching, so that they, in the midst of the sad confusion of all the human passions, may retain their clear perspective and not lose sight of the object of their mission. Therefore, do follow My words and teaching persistently!

Do you know why I, Myself, communicate to you My will through My servants and scribes?

The reason why My direct messages have been flowing more abundantly during the past few years than they did in former times and why I am giving you so much bread from the heavens, as has not happened since I lived on earth, is the fact that the time is now approaching when the world will reach its culmination in erring and deviation from My original creation purpose. Lest all men be lost, I have ordained - and this is required for My Second Coming - that from now on My Word and teaching shall be given to a few in an unadulterated form, as I once gave it to My disciples, not veiled as in the prophets, but as clear and comprehensible as My disciples once taught it to the people.

In those days the spreading of My teaching was more difficult, but today, through the invention of the art of printing, the spreading of My teaching is by far easier, so that the brilliance of My eternal light of love and grace can be carried to wherever the darkness of the worldly power threatens to assert itself.

Now I will open the eyes of the unbelievers and explain to the literalists the true meaning of My Bible, so that nobody can use the excuse that he had not known the truth and could blame me whilst he alone is to blame.

Therefore, be strong you few who, scattered throughout the countries, are still keeping My pearls in your hearts! Put your trust in Me! I dwell near and within you, and I shall guide you and stand by you as long as you love Me and keep My Word. Through many communications I have revealed to you everything: Myself, My creation and man's relationship to both. For you there is no excuse that you had not known it. Only some of you do not yet grasp the deepest spiritual meaning of My Word. But I shall send My Comforter and Holy Spirit in the form of bitter experiences and doubts in order to remove also this last dark side from the hearts of those devoted to Me, for he who is called to influence others must be firm in himself and know exactly what to do and what not to do.

My words are simple and clear, provided they are not interpreted and wrongly expounded by self-love; for in that case, many a thing would be excused by you which cannot be forgiven by Me. Therefore, test yourselves carefully! Consider this: I do not

make sport of you and I do not want you to deal with Me only once in a while when it suits you.

Life is earnest and My cause is sacred. Behind this fleeting, deceptive earthly life, there is an eternal, true life, in which no subterfuge, no excuses can or will be valid, for it is the kingdom of the true God Who knows only one truth and the love of it. So be diligent in loving Me and keeping My Word! Thereby you are rendering yourselves the greatest service; for through this love you gain the calm consciousness of the noble deed and a better position and easier progress in the beyond.

I am not a harsh judge or angry God and I do not want to be such. As I have often told you, I am a loving Father, a provident shepherd who would like to lead his sheep to good pastures, far away from those regions where abysses or other obstacles could endanger their spiritual life.

I only want what is good because I, Myself, am goodness. I only want love because I, Myself, am love. And I want to make of you spiritual, higher beings because I, as the Supreme Spiritual Being, want to have only such children around Me who are a credit to My Kingdom and seek their peace and joy only in Me.

This is meant by the words which I once spoke to My disciples: "If a man love Me, he will keep My Word!"

Therefore, do keep My Word and make yourselves worthy of My love, and the words in the Gospel will be fulfilled also for you. Amen.

## **- Sermon 27 -**

Trinity Sunday. The Lord's Farewell

t. Matthew XXVIII, 18-20: "And Jesus came and spake unto them, saying, all power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen."

These words I spoke to My disciples on a mountain in Galilee, when I appeared to them after My resurrection. They were not the words of Jesus, the carpenter's son from Nazareth, speaking to his followers, but the words of God, the Lord of all created things, addressed to His children and worshippers, believers of His teaching. For, My earthly sojourn had ended with My death on the cross, and with My resurrection My deity had been established.

Already on a previous occasion I had told My disciples that I and the Father in Heaven were One, and that he who saw Me also saw the Father. However, these words were still not clear to My disciples. Although they accepted Me as a man endowed with a greater willpower than other humans, they carried in their hearts a different image of their God, with which they could not reconcile My personality.

After My resurrection, which was by human standards an exceptional act, their idea of My deity had come closer to the truth; but only on the day of My ascension did it reach its culmination, when they finally recognized Me as the One I had often claimed to be.

Regarding these few words of the text, I have to give you these explanations first so that you can better understand My disciples' relationship to Me, and that at the same time you find it easier to comprehend how these texts apply also to you and to the present and the future.

As after My entombment My disciples wandered around lost and desolate, mourning the loss of their leader, even doubting My divine mission, in the same way present-day mankind - believers as well as unbelievers - are undecided as to whether to believe or whether to reject everything.

My disciples did not all have the same power of comprehension, nor were they equally zealous concerning My teaching. Not all of them were convinced of My deity. Therefore, I had to use extraordinary manifestations - even after My resurrection - to fully convince also the weak that I was the One I claimed to be, and that My words, My teaching, were meant not for them alone, but for all the world, for the entire realm of spirits and for eternity.

It is the same now as it was then. Now, too, I have to awaken those who have fallen asleep through forceful acts in the worldly chaos of your globe. I have to strengthen the partly awake and protect the fully awake, so that doubts and brooding do not hinder the sprouting of the sown seed.

For, when I shall appear again visibly in your world today, do you believe I -shall be taken for what I actually am without proof? Not a chance! There will be plenty of doubters, deniers, persecutors and haters. And, as in those times when the high priests had bribed the Roman soldiers to state that My corpse had been stolen, on the occasion of My descension, too, the rationalists, scholars and priests will do their utmost to convince people of the contrary to what I shall tell them.

Do not think that all the great many people who now kneel in devotion at the altars in the churches built for Me, will easily accept the idea that I have returned, especially not when they hear where I have first appeared and how My first words will be addressed to them.

In those times when, because of elementary phenomena and other miracles, the Jews could have easily convinced themselves that the one whom they helped to crucify was not an ordinary man, I could not show Myself after My resurrection to all the Jewish people, but only to My disciples; and only to those few who truly believed in Me could I actually prove that the words about the conquest of death and about

My resurrection, which I had spoken to them - often in plain language, often in analogies - were true.

And as it did then, it will happen again. In the beginning only a small group of My true disciples will be able to bear and recognize Me as the returning Jesus, and also as God, the Lord and Creator of infinity. To these I will appear and call, as I did once to My disciples on the mountain in Galilee: "All power is given unto Me in heaven and on earth. Go therefore and teach all nations and baptize them, that is, instruct them in this teaching in the name of the Divine Trinity, in the name of the Father, the Son and the Holy Spirit. Also teach them to keep, that is, to carry out in practice, what you yourselves have recognized to be true; and you may be sure that I will be with you from the beginning and in all eternity. Amen."

Thus will be sounding the call to the small group which I have chosen for the future spreading of My Divine Word, for which I as a man once paid the price and sealed it with My blood. And these newly chosen will then, as reborn like once My disciples, be endowed with all power from Me, enabling them to prove their words with deeds and prepare the way for Me, so that I may meet only hearts devoted to Me and not estranged ones.

My advent is already beginning to take place since I - though not visibly but already spiritually - am exerting My influence towards educating for Myself a number of disciples who will have to prepare the way. And that which was the task of My disciples in those times, which My chosen had been ordained to do when I appeared visibly, My present followers will have to carry out spiritually. To them, as well as to you, I am calling: "All power is given unto Me in heaven and on earth! Do not doubt My love, My teaching and My promise which I made to mankind and, thus, also to you; for I am, I was and I shall always be the Lord Who will protect and guide His children and one day reward them for their perseverance.

"I have all the power; everything must obey Me. All that is has gone forth from Me and must again return to Me. Sow My seed in the hearts that show a good soil for it! Increase the number of My followers, instruct them in the understanding of My two sole commandments of love, so that they may distinguish the true from the false and resist the false doctrines. I possess the power to convert and soften the hardest and most stubborn hearts with the gentlest teaching of love.

"Baptize your brothers and sisters with the spirit of tolerance, devotion and forgiveness. Teach them the forbearance I have shown you and all mankind since endless times. Teach them to subordinate the worldly pleasures to spiritual ones. Teach them not to forfeit happiness in the great, everlasting beyond through the empty, futile chasing after worldly possessions."

You shall sow My teaching as a spiritual seed so that you too may take part in the work of re-establishing My spiritual kingdom, which will reign after I have descended to earth.

Thus you will perform spiritually what once My apostles actually carried out. And as I at that time held out to My disciples the prospect of one day all being with Me, you too will acquire the right to enjoy closeness to Me and the love and bliss reserved for all those who have absorbed My Word and My teaching to the extent that they have become their very nature.

Behold, I am promising you much, but as I once did, I again say: I possess all the might! I am the Lord and Creator, and at the same time I am your Father, your loving, ever patient Father Who, only in the joys, spiritual pleasures and bliss of His children, finds His own joys glorified. Therefore, those of you who may not be there to experience My personal appearance on this earth will accompany Me from whence I shall be coming and in bliss and satisfaction enjoy with Me My fatherly pleasures to which, as your consciousness will tell you, also you have contributed a little. You will praise Me and My guidance, once you clearly recognize how the words were meant which I once spoke to My disciples. For, you will be seeing Me in all My might, all My love and all My glory, when I shall once more choose a visible form to become the sole and true shepherd to My sheep who have for a long time believed in Me and yearned for Me. Then the material earth will adapt to the spiritual world on it, and when the inner peace of the spiritual Eden will have taken up residence in all hearts, the earth will once more become a paradise.

It is impossible to paint a more detailed picture of this enjoyment and celebration, for you can neither bear nor comprehend it, but I can assure you that it is awaiting you, - and My Word is always true.

Already today this change is spiritually preparing to take place on your globe. A deep yearning for the spiritual springtime is filling the oppressed hearts. There is a stirring everywhere. Many do not know what is happening to them. Some act with a planned purpose, others without one. All are striving towards spiritual maturity; even the greatest materialists, the most stubborn unbelievers and the indifferent are being stirred up. This ray of love which precedes My coming falls upon all like a sunbeam that penetrates through a small crack in a closed shutter upon a sleeper and calms him. Some try to evade its effects through reasoning. They appease their hearts for a while, but it does not help. New doubts arise, new "whys". The prevailing spirit that has already enveloped all the world keeps stirring them. Efforts to shake off this spiritual urge are futile.



Circumstances and events make people feel more and more clearly that all they regard as the goal and purpose of their life is not the end, not the ultimate goal. It keeps urging them forward, rushing with great speed towards the time when My coming to the earth will prove to them that they must strive after spiritual, not after worldly values, that there is not only a short earth-life, but that everlasting eternity is the true abode of the beings created by Me as spirits.

There is an incessant striving towards the point when I will speak to My new chosen the words I once spoke to My disciples: The might is Mine - on earth as it is in heaven! Be prepared, My children, wherever you may be - here on earth or in the beyond - to celebrate with Me this feast of resurrection of the spiritual dignity of man. For it is not only the greatest feast for mankind, but also the most important for My entire great spirit-kingdom, when this final act will prove why I once descended to your small earth and why I chose you, unprepossessing and tiny beings on a grain of sand orbiting in infinite space, to become My children.

Once again I want to prove that I am greatest in the smallest. If I did not possess all the might, I could not accomplish it; but then I also would not be a God Who thanks to this might is high above all created things, inaccessible even to the greatest angelic spirit.

Receive these words, you small children of the great God, as a mark of His love, and remember His words which He spoke as Jesus: "He who is set over small things and performs his duty well will one day be entrusted with great things."

As I once performed the greatest act of love in My creation with you poor, little mites, so also you shall endeavour in the smallest things, even insignificant events, to follow My commandments of love and carry them out promptly and conscientiously, so that you, too, may show and prove in the smallest the great strength of your souls. Then you are My worthy children, who one day can be set over great things, where you can then spread peace and bliss on a large scale, since you did that on your small earth under humble conditions.

Do heed this! Acquaint also others with the secrets of your heart and teach them to understand and comprehend My Gospel, so that you, like My disciples, may be entitled to enjoy close to Me the full force of love a divine fatherly heart is capable of! Amen.

## **- Sermon 28 -**

Second Sunday After Trinity. The Parable of the Great Supper

t. Luke XIV, 16-24: "Then he said unto him, A certain man made a great supper, and bade many: and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I got to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, It is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper."

*(March 27, 1872)*

This parable shows to you My striving to win mankind for Myself and My teaching. On another occasion I said that I have not come to those who are whole, but to those who are sick so that they may be healed. I also showed what they must be like who want to approach Me and My table, that modesty or humility must be the predominant attribute of a person who wants to follow Me. Thus, the further verses of this chapter clearly point out that he who wants to follow Me, must free his heart from all that is of the world and wholly submit to Me.

Therefore, everyone, before he decides to follow Me, should ask himself whether he possesses strength and perseverance to confess and defend My teaching of love and faith under all circumstances. As I have repeatedly reminded you, - to follow Me, to hear My words and live accordingly, is a serious matter

which must not be taken lightly, for only those who know the law, or My will, and still offend against it, although their conscience warns them, are responsible in the strictest sense and, therefore, sinners. In view of this, it also says at the end of this chapter: "Who has ears to hear, let him hear!" In other words: My words should not be heard and then disregarded, but should be taken to heart, pondered well, and then complied with!

Coming back now to the actual parable of the Great Supper, we have to begin, as in most cases, with the interpretation of the words, if the deeper meaning of My speech is to emerge clearly. I said: "A certain man made a great supper." A supper is equivalent to an evening meal. What does that denote? First, we have to interpret these two words in more detail before we go into the meaning of the complete term as used by Me in the parable.

The word "evening" denotes the latter part of the day, when work has ended and rest and recuperation is sought during the night until the morning. Thus, the evening is actually the coping stone for all the day's activity. And if the evening is to bring rest and satisfaction, all that had been planned in the morning must have been dutifully completed during the day.

It is obvious that a man who has worked and been active all day long is anxious in the evening to regain his used-up strength so as to be able to follow his trade on the following day. And since the body, and indirectly also the soul, by taking in food seeks to replace what has been used up during the day, the physical need, as well as the mental, leads most people to a meal which, since it is taken in the evening, is described as an "evening meal", distinguishing it from the "midday meal", taken at noon and serving a similar need. And since this is not followed by a long rest and regaining of strength, but by further work, it can only be described as a small rest on the road, whereas the evening meal at the end of the day invites not only to a rest, but also to survey what has been accomplished during the day, giving relaxation and satisfaction only to him who can sit down at the table with the calm conviction of having done all that his duty or his conscience required him to do. Having explained the deeper meaning of the evening meal, we are now coming to the second question, namely, why - as mentioned in the parable - someone invited guests to his evening meal. Here again, the spiritual meaning of this act is the substance that leads to the comprehension of what I wanted to point out through this parable to My disciples and the others present.

The inviting of others to share a meal is due to the important fact that man is not only physical but also spiritual and that, although he often is only concerned with the physical, his spirit and soul do not want to be neglected. This is one of the profound proofs for the duality of man, irrespective of My divine spark which I have placed within you. Even the beasts have this need for fellowship and are only merry and happy in such an association.

Your clever materialists believe that the whole world is only set in motion and stimulated through energy and that it consists of matter - two things they themselves cannot really explain. They should only observe themselves during a simple meal, then they would find out more easily than through any other kind of investigation that man has two sides, a material and a spiritual, each of which can only be well and healthy when the other takes part. They would convince themselves that food is of benefit only when mixed with spiritual nourishment, with love, thus corresponding to both main elements of man.

This unconscious desire of most people to partake also of spiritual nourishment, is the reason why they prefer a meal in company to a lonely one, why they have the wish to invite also others to a meal, and why family life provides company at the dinner and supper table.

That this need for merry company can degenerate into extremes and a person can completely forget, or through intoxication even lose, his spiritual self, is not part of our investigation, since I am speaking only of people whose spiritual still dominates their physical. Therefore, we shall skip both these frequently occurring cases where man, created as a spiritual being, sinks far below the animal, notwithstanding his higher destination.

We have now explained the evening meal as well as the reason for an invitation and can proceed to take a closer look at the parable as I gave it to My disciples and the Pharisees.

In the preceding verses of this chapter you were shown how I wanted to give the Pharisees and notables a hint that modesty - and not pride - is a credit to man. I mentioned that it is better for an invited guest to take a seat at the lower end of the table rather than risking being shamed through a rebuke. I said to them: "Whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted!" In other words: Do not let your self-love judge your moral-spiritual value, but wait for this to be judged by wiser and superior people. Thus you avoid being rebuked; for, whosoever judges himself in this way is already judged.

When I further told them that a man, when he invites people, should combine this invitation with an act of brotherly love, I intended to point out to them that a man should remember his great spiritual nobility in every one of his actions, even the most insignificant.

Therefore, I told them: Do not oblige others to return your act of kindness; for if you were recompensed for it, the effect of your good deed ceases, just as if it had never been done. Therefore, act in such a way - even if you should only earn ingratitude - that the recipient of a good deed can never recompense you, or only to a small degree. Thereby you show that you have followed higher principles and not only worldly interests.

The result of the invitations, as described in the parable, that every invited guest found an excuse not to attend, was to show My listeners how little gratitude and appreciation can be expected when kindness and favours are dispensed to those who do not need them. Thus the one who wanted to give the feast, so as not to have prepared it in vain, was compelled to send his servant into the streets to gather all the poor and lame and thirsty as guests for his feast that it would not be wasted. In this case, the master of the house did not perform an act of kindness to his fellowmen since he had not originally intended to have this type of guest at his table, but he was forced to this step. However, it taught him, in the future, to give more consideration to the spiritual state of people and not to evaluate his fellowman according to his worldly possessions.

This, and more, can be interpreted from this chapter since every word out of My mouth is infinite in its meaning. But we shall now turn to the explanation of how this parable is applicable to the present time, or mankind as such, so that you may derive a lasting spiritual benefit from it.

The Great Supper, which I intend soon to prepare for mankind, can easily be explained from what has already been said. I

am inviting, and have already for a long time been inviting, all mankind to this evening meal at which, after their work has been done, they can be satisfied with their accomplishments and rejoice at their fulfilled life and, after a spiritual rest, confidently face the newly beginning morning of a never-ending day.

But as the landlord in the parable fared, so do I. Too occupied with their worldly business, most people excuse themselves and reject or avoid My table, where My spiritual celestial bread of love, meekness, gentleness and implicit trust shall be served. And why? Because during their whole life they have indulged in exactly the opposite.

Thus I, too, will have to send My servants who have remained faithful to Me, into the world to seek guests for My table among the poor, the crippled and lame who, during the course of their life, had plenty of opportunity to practise towards their brothers, if not love, at least tolerance and kindness. Thanks to the fact that they possessed few or none of the good things of this world, they have become more tolerant and amenable and enjoy the foods on My table, since with their sufferings in body and soul this evening meal at the end of a difficult life means at least the end to all their sufferings and privations.

"Lame" and "crippled" must also be applied to the spiritual life of the soul, since there are by far more spiritual cripples than physical. They too will be helped, for these souls - neglected, but not depraved - are more likely to accept the pure, true, spiritual fare than those, who in their self-conceit imagine themselves enlightened and believe they do not need instruction. They will fare at My supper as did the Jews whom I once told, when they did not want to accept My Word, that it would be taken from them and given to the Gentiles.

Thus the Great Supper prior to My advent will separate the worthy from the unworthy. For some the road to Me will be considerably shortened whilst others will be rejected for a long time and left to themselves until their morning will dawn. And only after they will have worked diligently all through the day, after they will have struggled and suffered, after long lapses of time, - only then will a supper be possible for them, too.

The supper that I shared with My disciples before My departure, had the same purpose as described in the interpretation of this parable.

During My life on earth I invited the entire Jewish nation, the Gentiles and everyone who would listen to Me. However, most of them excused themselves, and I was left only with the weak and neglected who, although not with earthly goods, were blessed with spiritual wealth and better capable of carrying My bread, My teaching, into the world.

The same situation exists at the present time. So far, no judge nor any notable person has been ready to come to My table where I could serve him the food of a great spiritual world. They all turn their backs on Me, and only those who have suffered great tribulations and have been more or less deserted by the world, are the ones who listen to My Word. Out of their ranks I shall form My work team who will seek out for Me on the roads and behind the hedges those who are even more crippled and needy. Such people are easiest to win for the Kingdom of Heaven. It is easier to lead them to a childlike attitude and trust in Me, because during their life that pride never awakened within them which is usually found in those who, through worldly wealth, have gained a position wherein they think they can deny the spiritual, or do without it altogether.

You, too, should receive this example and parable from My years of teaching as an indication that, firstly, you should put a spiritual mark on every action and, secondly, that only through love, meekness and patience can you awaken trust and confidence. Make sure that peace and satisfaction allow you to enjoy your supper and that you do not have to await the dawning of the great morning of the eternal realm of love with fear and apprehension, when your life's day has ended and you face the great reckoning. Therefore, act every day in such a way as if you would have to depart from the earth today. Ask your conscience every night: "Would I be prepared if the Lord, my God, were to invite me to His supper?" - Only in this way could you slowly, but surely, improving on it every day, build your spiritual house so that it may become, externally as well as internally, the house of a soul ennobled by Me through My divine spark, that will once be worthy and entitled to be called My child, a child of the Lord of the entire creation.

You can see how I am helping you with every text, every verse to spiritualize and refine your inner being so that you may serve Me as a good tool towards achieving the high purpose I had in mind with you when, privileged before so many others, I favoured you with direct instruction to educate you for My purpose and for the great realm of spirits.

Keep this in mind! I cannot repeat it often enough: Endure to the end! And the end will prove to you that My Words are not transient, but words of eternity as I Myself have been forever, am, and shall be! Amen.

## **- Sermon 29 -**

### **Third Sunday After Trinity. About the Lost Sheep**

t. Luke XV, 3-32: "And he spake this parable unto them, saying, What man of you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

And he said, A certain man had two sons: and the younger of them said to his father, Father, give me the portion of goods

that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him. And when he came to himself, he said. How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, And am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: And bring hither the fatted calf, and kill it; and let us eat, and be merry: For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in: therefore came his father out, and intreated him. And he answering said to his father, Lo, these years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad; for this thy brother was dead, and is alive again; and was lost, and is found."

This entire chapter of my evangelist Luke deals with what was lost and the joy at finding it again. The scribes and Pharisees who were present were shown in three parables why I did not look for the healthy, but the sick, not for the good and righteous, but the sinners.

In order to grasp the real meaning of these parables, we must first - as in the case of most texts - give a more detailed explanation of their most important words. Although you have a language and use its words to express your thoughts, I must frankly tell you that of all the words you use there is not one the deep meaning of which you understand. Hence, in addition to being your instructor and interpreter of My Gospel, I must be your language teacher as well.

Here in these three parables - of the lost sheep, the lost coin and the lost son - the following explanations must be given:  
 Firstly: What does "lost" mean?  
 Secondly: Why is one so anxious to find again what was lost?

And thirdly: Why does one have such an extraordinary joy in that which is found again, a joy which often is far greater than that in the more valuable and important things still in one's possession?  
 Behold, these three questions must be discussed before we can proceed with the spiritual explanation and application upon you, all mankind and the entire visible creation; for, when asking about something one must first be clearly aware of the significance of the question and its value, whereby half the answer is already given.

So let us now systematically begin with the first question, namely: What does the word "lost" mean?  
 Behold, this word signifies the thought that comes to a person who finds that something - be it a person or a thing - which belongs to him and is of value to him is no longer within his reach and cannot be used or enjoyed by him. Lost is everything that has followed another destination, a different direction from the one assigned to it.

Since this meaning can so deeply affect a man's soul-life, this leads to the second above-mentioned question, which is:  
 Why is one so anxious to find again what was lost?  
 The answer is this: Because man's peace of mind has been disturbed through this loss and he is anxious to regain his equilibrium. Hence, what was lost has really a spiritual value for its owner which is often by far greater than its material value.

Therefore, man is anxious to regain possession of what was lost, to draw it back into his sphere of action. He will rejoice at finding it because what was missing is now returning to its former place and can once more be used for that purpose which he had deemed best for it.  
 From this longing arises the zeal to search or to use all available means to regain possession of what was lost, - an activity which is often associated with hardship and effort. Out of this then the third question finds its solution, namely:

Why does one rejoice more at the regaining of what was lost than at what one already possesses? This is easily explained, since the finding or searching cost effort, and this effort was rewarded by the success of finding.  
 Since any joy becomes a real joy only when it can be shared with others, these parables mention also this soul-enjoyment. Thus in these three parables, which I chose from different walks of life, the sorrow over having lost something is expressed accordingly in each picture.

First we have the shepherd who searches for a lost sheep. This parable is directed against the accusation that I sought the company of people who, in the eyes of the scribes and Pharisees, were burdened with sin.

What is a shepherd?

Behold, a shepherd is a man who has been entrusted with a certain number of animals which he is

*(March 30, 1872)*

expected to lead to good pastures and, if necessary, to protect from all dangers. Thus the shepherd is responsible to his master that none of the animals entrusted to him comes to any harm and that they always have enough to eat, wherefore the shepherd has to pick suitable pastures for them.

If I ate with sinners, thereby proving that I preferred the sick to the healthy, who were not in need of a spiritual physician, this parable of the lost sheep was best suited to make My disciples understand the reason for My attitude; for a lost, erring sheep - figuratively speaking - is like a non-converted, spiritually not guided, or sick person.

Just as a lost sheep is exposed to all kinds of accidents, such as becoming the prey of wild beasts or falling down a cliff, which dangers it is often unable to recognize, thus an erring, spiritually sick man, who - seduced by the world - does not know anything of his spiritual destination, is in danger of completely failing his actual destiny as a member of a future eternal kingdom and may only, after long periods of time through great suffering and bitter experiences arrive at the point to which I wanted to lead him on the shortest road.

I said: The shepherd is obliged to lead his sheep to good pastures and so this was also My duty since I had undertaken to lead people away from the dangerous paths, on which they were thoughtlessly walking, back to the true path of life, to their real spiritual destiny.

I used the example of the shepherd, since for the people of those times it was easy to comprehend and came nearest to My calling as the Son of man, since I, the Wisdom that had descended upon earth, sought to bring back to My Father the lost children like the strayed sheep of a shepherd.

As the joy of a shepherd is great when after a long search he finds again his lost sheep, the property that had been entrusted to him, thus My joy is great when a soul has been recovered.

In order to make this comparison still clearer I chose the second parable about the woman who lost a coin and did all she could to find it again. I knew very well what value the Pharisees and scribes attached to money and, therefore, they could easily understand the eager searching by the woman, since this was taken from their own sphere of thinking. One can worry even over a small coin and search until it is found.

I had still other reasons in mind when I told them first the parable of the lost sheep as a being with a soul, then about the loss of a material thing of supposed value and, finally, about the loss of spiritual dignity in the picture of the prodigal son. With this I wanted to tell them that it is easy to recover losses of the soul, not so easy to recover material losses and most difficult to recover spiritual losses.

In the first case, circumstances and conditions may help to get the erring person away from his wrong views and make him set out once again on the right path. Material losses, however, usually exert such a great pressure on the soul that it wavers in its faith in Me, even despairs and makes every effort to regain the worldly pleasures. The woman mentioned by Me could have been content with the remaining nine coins, but the lost one was so dear to her heart that she searched every corner to find it.

Of course, in this parable too, I had only the spiritual process in mind, not the material. Therefore, I said in connection with the recovery of the lost coin, when the woman announced her find to all friends and neighbours, that in heaven there will be just as much joy over a sinner who repents, that is, over a soul saved from perdition.

As regards the third parable - the one of the prodigal son - I had drawn My listeners already far enough into the reach of My spiritual conception so that I could give them as the greatest and last example a story that does not deal with a material loss, but with the loss of the spiritual dignity of a man, who - forgetful of his own worth - Becomes a slave to the world and its pleasures, breaks all ties that bind him to home and family, and rushes out into the world, giving full rein to his passions until, exhausted and spiritually defeated and only in the greatest misery he recognizes the depth of the abyss into which he has thrown himself of his own free will.

In the first example, it was a shepherd who saved a sheep from perdition, a creature far beneath him, by taking it back to its flock. In the second case it was a woman who considered herself lucky when she had found again her material possession. In both cases only worldly things were used as examples. But in the third parable there is added to all these losses fatherly love, which has suffered a greater and more valuable loss. This parable was best applicable to Me, the Father of all created beings, for it illustrates the repentance of a lost soul on the one hand and a loving father's never-ending compassion with all its consequences on the other hand.

Taken from human life, the example of the prodigal son was the most important one, since therein I showed My listeners, besides the family ties, how a father should be and how, unfortunately, only very few of them actually are. By the father's joy in the returned son, I wanted to show them how infinitely greater will be the joy of the Creator of all beings when He sees men, whom He had put out into the world as free beings, return to Him of their own accord. Through this parable I could make them understand that in My kingdom of spirits the joy over such a return is even greater than in the life of a family

when a long missed member has returned, by figuratively speaking of the feast which the father ordered when his son, whom he had believed dead, came back.

Thus these parables presented three pictures from human life which applied not only for those times, but all times, including yours.

I spare no pains to save the lost sheep and sons, leading home the former and inducing the latter to return of their own free will. Admonitions, troubles of every kind, illness and bereavements shall keep reminding them that there is still another world besides the visible one. I do not overlook a thing, and actually the entire creation demonstrates to you in what way the prodigal son must gradually return to Me, his Creator and Father. For eons of time this process has been and still is taking place on other worlds. On your earth it is approaching its conclusion and a great step forward will have been accomplished, enabling the bound spiritual to evolve more easily and quickly towards the destination for which I have chosen this earth-globe and its inhabitants. Everything in the entire universe must become spiritualized, must evolve upwards; but you people, for whose sake I Myself came to earth, have a greater mission before you than millions of other spirits of other worlds. For not without reason and purpose did I choose your earth and upon it My own humiliation as an example for My entire realm of spirits.

That is why all of you are here surrounded by more temptations, since the price of your future existence is greater than that of many beings upon other globes who go slowly through their process of purification and transformation whilst you, endowed with the great light of My Word and example, can - with a strong will - soon attain for what other beings need unimaginably longer periods of time. Here on this small earth the process of spiritualization must be faster. Everything has been arranged in such a way and all means are available for humans, as they spiritualize themselves, their soul and through it their body, to encourage retroactively also the spirits bound in dark matter towards faster progress. For, coarsely built souls need coarse, rigid matter, whereas finer, spiritually developed beings require also a lighter basis. Therefore, as mankind progresses in its spiritualization, the world in which it has to live follows it step by step.

In view of this, you should make every effort to promote this process of spiritualization. Begin with yourselves, for the more you can forgo the worldly things, the more your inner being will become spiritualized. It will eventually shine through the outer form producing a reflection of the inner content.

This progression, the more it manifests itself first with a few only but later on with many -, will bring about the great solution to My spiritual question, when I, as the one shepherd, will lead all of you as My sheep to the rich pastures of the celestial light, to receive all the spiritual things a loving Father has prepared for you from time immemorial.

Make therefore sure that you further this purpose as much as possible. Think of the joy of the spirits and beings that are so concerned with your destiny. And even if this progress must be accompanied by all kinds of suffering and struggles, the goal is worth all this trouble. Your own joy at having overcome all troubles, the joy of those who rejoice with you in the beyond, your reward with My everlasting fatherly love and the ever-growing advance from beatitude to beatitude, from enjoyment to enjoyment will make you forget the small hardships of a short trial- life.

Therefore, follow the Shepherd and do not stray again onto other roads after He has gone to so much trouble to show you the right way to everlasting life and His sonship! Amen.

### - Sermon 30 -

#### Fourth Sunday After Trinity. The Rich Draught

t. Luke V, 1-11: "And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret, and saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship. Now when he had left speaking, he said unto Simon. Launch out into the deep, and let down your nets for a draught. And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net. And when they had this done, they inclosed a great multitude of fishes: and their net brake. And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken: And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him."

(April 1, 1872)

This chapter does not deal with parables and allegories that conceal a great deal of spiritual meaning. Here Luke tells you how one of My keenest disciples was won, namely Peter, formerly called Simon, as well as his partners James and John, sons of Zebedee. Luke tells you that I won the fisherman Simon by showing him that he who has a firm faith in Me is never disappointed, provided I regard his aspirations as justified and good in the interests of his spiritual progress.

The fact that Simon did let down his nets although he was convinced that it would be in vain, and the rich draught, have a twofold significance. Firstly, it proved to the fisherman that My power surpasses the governing circumstances and, secondly,

it showed him that his faith in Me did not remain unrewarded. As Peter recognized the difference between Me and him, he exclaimed: "Lord, depart from me, for I am a sinful man!" -Whereupon I, well aware of what his future calling would be, replied: "Fear not; for from henceforth thou shalt catch men."

There was a good spiritual reason why I chose almost all My disciples from the fishermen's trade. Their work on the flexible element of water and the dangers connected with it, bound them more to a divine, providential teaching, so that they were more religious, more devout and, thanks to their staple diet of fish, more peace-loving than other, meat-eating people. I usually arranged circumstances in such a way that they came to Me of their own accord and followed Me unaware of My intention or My influence. This was the case here, too. I wanted to move My disciples' hearts through a miracle - by your standards - and encourage them to that important step, to leave everything behind and follow Me, which was not so easy as you may think. I had to insist on this condition, for in those times, and considering the future teaching ministry of My disciples, it was impossible to follow Me and at the same time belong to the world and to one's family.

Nowadays, I no longer need to impose such hard conditions on My followers, because things have changed; and if I were to demand this, the number of My followers would be extremely small. For in view of the comfortable life in the family and the homes to which people are used from their childhood, most of those who now show so much enthusiasm for My teaching would find it impossible to leave everything and follow Me, as My disciples once did.

Also among you, who imagine yourselves full of enthusiasm for Me and My teaching, there are only a few who would have the strength of character to take this step out of love for Me, even if they had Me living and working in their midst as was the case with My disciples. I am now not in need of such means and have other ways of achieving My purpose.

Today I expect you, and all who want to follow Me, to have the qualities of Peter, namely, his absolute faith in Me and his clear recognition of his own unworthiness. Because he considered himself unworthy of staying and living in My presence, this voluntary humiliation before Me turned the fisherman Simon into the rock "Peter", on which I intended to build My church, indestructible by heaven or earth. His firm trust in Me, already at our first encounter, kept growing and became a rock of faith.

My object in choosing this text for you and all believing mankind is to draw your attention to this man whom you should follow before all else.

John, as love personified, is also a guiding-star of foremost magnitude in the spiritual sky. But in order to become like him and be called "My favourite" as he was, you have first to go through the school of Peter, which for you is the world with its temptations.

Amid the snags of the world where various circumstances and events make you regard that as good, pleasant and particularly important which glitters on the outside, but lacks constancy and holds decay, - especially amid such temptations - you must first strengthen your faith and trust. There in particular you can realize the brittleness and weakness of your moral strength. It is in the bustle of life that you must always be aware of these two factors: My omnipotence and your impotence. In no other way can you attain the inner peace of John who felt for Me nothing but love and a deep, childlike devotion.

Such tender emotions, such surrendering into My hands and living solely for the spiritual is not easy to achieve for men, even My followers, under the circumstances ruling in the world today because the decline of the world and its influence on the spiritual life of men is too powerful for anybody to free himself from it completely.

Therefore, it is your duty and that of My present and future adherents and followers first of all - like Peter - to make your inner spiritual self trust in Me with the firm faith that I am not going to forsake anybody, however pressing the circumstances that appear to lead onto other paths rather than to Me.

That which I am spiritually as the Son and the Father, as Wisdom and Love, Peter and John represented as My disciples. Peter represented the prudence that has to be observed in the world, John the ever-present kindness of the heart, notwithstanding all the falsehood in the world, which two qualities correspond to My wisdom and My love.

Thus you, too, should seek to comprehend spiritually the words I spoke to My disciples: "... Be ye therefore wise as serpents and harmless as doves!" The spiritual analogy for the serpent's cunning is the worldly wisdom, and the artlessness of the peaceful dove denotes the virtue that neither thinks nor acts evil.

Thus you can see how everything in the words, works and miracles of your Jesus during the years of His ministry is of spiritual origin and has a spiritual significance. If you ponder the inner meaning of the events with the spiritual eye, the dense veil of incomprehensibility will gradually be raised, and where previously you had read only mystical words that did not appear to make sense, now the pure, bright truth will become evident. Just as nature becomes a living book to the person reborn, the spiritually advanced, the reading of which is not only of benefit for material life, but also supplies warnings and spiritual hints for the seeking soul, thus also the book I left to you, the Bible, is an everlasting fund wherein the sole, most glorious truths lie concealed, which I have reserved for those who have completed the school of Peter and arrived at the love of John. Therefore, walking unhurt amid thorns, strive diligently after your goal, that at the end of all temptations and



struggles consists in unlimited love which, figuratively in all created things and spiritually in My own presence, will richly reward the trust and faith you have shown during the course of your life.

Remember My warning to Peter prior to My capture: "The cock shall not crow this day before that thou shalt thrice deny that thou knowest Me", reminding him of his weak human nature, to which he once confessed, when in the ship he exclaimed: "Depart from me, for I am a sinful man, O Lord!" In the garden at the Mount of Olives he showed himself strong, lashed out with the sword and was full of faith and trust, but soon afterwards - so much for human nature - he denied Me three times out of fear.

Therefore, you too should not imagine yourselves to be already the chosen, the infallible! Trust Me, not your own strength; for often a slight spiritual gust of wind is sufficient to make the entire edifice of spiritual self-assurance and moral strength collapse like a house of cards at the hands of children. Then you will have learned, as Peter did in My presence, that nothing can be achieved without Me, but with Me everything.

Thus also this text, which started with a rich draught, shall be concluded with this important thought: If you - like Simon - are destined to catch not fish, but people in My net of faith, you have to start with yourselves and always keep in mind that noble deeds, and not words, will deliver your fellowmen, your brothers and sisters, into My hands.

However, before this becomes possible, you must possess the wisdom of Peter and after that the love of John in your heart, and always keep in mind your own weakness and My strength. Thus you can carry out My will regarding yourselves as well as others, and you will never lack My blessing. Amen.

### **- Sermon 31 -**

Fifth Sunday After Trinity. True Righteousness

t. Matthew V, 20: "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

*(April 2, 1872)*

This chapter presents to you My whole teaching, the essence of all that concerns man. It is pointed out to you how his suffering, his sacrifices and struggles will one day have a spiritual worth and how he is to use his conscience as guidance in weighing all his thoughts, words and actions if ever he wants to be called My child.

The Sermon on the Mount was the most powerful sermon ever delivered by Me during My pilgrimage on earth and thus it comprises everything that made Me descend to this dark earth and to suffer the greatest humiliation - resulting in My and My teaching's greatest triumph.

In this sermon I held out hopes of great beatitudes to My listeners and disciples for all who keep My commandments of love and for their sake take upon themselves hardships and sufferings. I also illustrated to them the importance of their mission, that I do not wish to preach My teaching in vain, and that everyone who hears it should also apply and spread it. I refer to those verses that deal with the salt of the earth, the city on a hill and the lighted candle that should be allowed to shine and not burn hidden under a bushel.

I told them that they were the salt of the earth, which corresponds to the burning or stimulating part of the spiritual world of the soul, as it is needed for activating, for the elimination of the inferior, for the material metabolism.

Where there is no salt or stimulant, there is no life, no motion, no warmth, no light. And where the salt has lost its savour - as it says in the Gospel -, that is, where it has deteriorated, it achieves the opposite. Therefore, it must be cast out that people may tread on it. Trodden upon into the dust and sand it will help build other creations on another basis, just as the evil committed by men must in the end, through My providence, contribute to progress, to the betterment of the spiritual beings, only in another form and under different conditions.

Thus I admonished the people and My disciples not just to listen to My word and keep it to themselves, but also to pass it on to others and practise it in their actions. I also told them that My teaching was not new, but that it only presented in a true light the directions received from Moses and the Prophets. I explained the meaning of the words and showed all mankind how all these divine predictions and instructions by the men I had sent had always one and the same purpose, namely, to teach people to recognize their spiritual worth and to prepare them on the shortest way for their passing into the spiritual world, as befits beings with a divine spark from Me in their hearts. I assured all that My words were everlasting because they came from the Eternal, Supreme Being.

I also told them that I would punish any disparagement of these My laws, here and in the hereafter, because I knew beforehand that in times to come men would use My commandments of love as a cover for following their own interests and safely practising their passions of hate and revenge. The Pharisees and scribes did the same already during My time with the teachings of Moses and the Prophets. And that is why I said to My disciples and the people gathered around Me: "For I say unto you that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case

enter into the kingdom of heaven!"

Although it is only this verse that is given for this Sunday, I had to explain also the preceding ones of the same chapter which lead conclusively to the twentieth verse from which we can then proceed.

Referring to the deceitful and hypocritical righteousness of that class which during those times had been given the power and the right to teach and interpret to the people the meaning, cult and dogmata of their religion, and knowing in what way they performed this - not according to My wishes, but according to their own ideas and plans - it was, of course, up to Me to give the people and My disciples better interpretations of the existing laws and to render their conscience more sensitive. I had to do this also because in those times the priests and scribes interpreted the laws in such a way that they were not hard to fulfil and gave them plenty of scope for committing the most abominable acts without apparently offending against the divine laws of Moses, and even giving the impression of adhering to them strictly.

Therefore, the twentieth verse is followed by all the other true commandments of love which in those times were regarded as contrary to what was believed, for retaliation, revenge, hatred, persecution appeared justified through some religious texts. They were also considered as inconsistent because it is much easier to satisfy hatred's thirst for revenge than to forgive an enemy or overwhelm with favours one who has evil intentions.

It is because of this that this particular sermon, especially from the twentieth verse onward, has been described as the more important, for in it the symbol of love, the standard of love for the fellowman, and of forgiveness, was laid down by Me as the sole guiding principle for life's journey, when I called out to all: "Under this banner alone and with this all-embracing love with which I, as the God and Creator, hold all My created beings, only with this love can you humans become citizens of a spiritual realm, citizens of My heaven!"

In the subsequent verses I mentioned various circumstances in life where man shall and can practise this love of his brother and fellowman. I showed how far this love shall and must go if its acts are to be of any spiritual value before Me. I set the corner-stone for man's readiness for sacrifice which, unfortunately, was a stumbling-block then and still is to this day. I told My audience: Just as I, as God, make the sun rise on the evil and on the good and send the blessed rain to moisten the fields of the unjust, as well as the just, thus also My true followers - superior to all human passions, with My example, as the Creator and as Jesus, always before their eyes - shall help everybody with equal love, unconcerned whether they are ever thanked for it or not.

In this sermon, I set up the ideal of a spiritually superior man and proved through My own way of life that it is possible to live like that, if desired. The contents of this sermon: The promised blessings for those who suffer, those who struggle and those who endure, and also how far the love of one's fellowman has to extend, are still valid today and will remain so as long as I, My spiritual and My material worlds are in existence. For, only through these commandments and their observance, are intelligent living beings perfected and prove their divine origin. Whereas, if they pursue the opposite road, which is the more popular one, and also today, unfortunately, by many described as the righteous road, they will sink into the depths of matter instead of rising to spiritual heights.

In the subsequent chapters of Matthew, this teaching is still more elaborated on so that no one can excuse himself with not having known what the love of God and the love of one's neighbour actually means. Thus you find in the sixth chapter the only prayer I taught My followers, which you can still today regard as the quintessence of all prayers. But you have to conceive the profound spiritual meaning of every one of its words; for you must realize that it is something quite different whether you pray with your own words or whether I put words into your mouth which you should direct to Me when in trouble, and in fact daily, so that I may give you My helping hand in the troubles of every new day, that you do not fall, but always keep in mind My Sermon on the Mount as the sole rule of conduct in the trials of your journey on earth in order to qualify for the beatitudes promised at the beginning of our chapter.

Yes, My children, this warning, concerns you, just as it did those who listened to Me when I delivered My Sermon on the Mount, when I said: "For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, you shall in no case enter into the kingdom of heaven." So I am telling you, too: If you do not take the concepts of righteousness, love, meekness and forgiveness more seriously than they are preached to you and wrongly interpreted by many, you cannot enter My Kingdom and become My children. For only those can be regarded as My children who follow My example and willingly carry their cross and who, as did I, to prove their meekness and self-abnegation, put all earthly pleasures far behind the spiritual and adopt My guiding principle which is expressed in the words: "My kingdom is not of this world!"

My children must not be children of the world! They must aspire after the highest moral standard that man can achieve. They must master their passions as I did and accept with faith what I send them for their good. They shall not flee the world as dangerous, but judge its ways, its pleasures and temptations by their true worth, so that they do not succumb to them. In thoughts, words and deeds, they must have a clear conscience, so that others may not only believe their words, but see them proved in their actions. They must, as described in the Gospel, shine like a lamp that pours forth its tranquil light far above the difficulties of human life, - the light of love, of trust and of forgiveness.

Only if they themselves are more righteous, loving and trusting than many other erring children, can they serve them as guides, and only this way can they, after they have completed the course of their life and trials, claim to be adopted by Me and enter My eternal, great spiritual kingdom, My heavens, where all the blessings mentioned at the beginning of My Sermon on the Mount, will fall to their lot to make up for their sufferings.

Take this to heart! Read this sermon often, which I delivered to My disciples and the people almost two thousand years ago! It holds great promises and demands for you and My spirit-world.

The life of a person who does not wish to fulfil these conditions is like a nicely bound book that contains only blank pages. Therefore, endeavour to take your book of life with you to the other world filled with good thoughts, words and deeds. In these verses I have shown you how thoughts can already constitute an offence against My commandments of love; for often it is only through lack of opportunity that they are not carried out. If this opportunity were given, the will would carry out what would otherwise have remained but fleeting thoughts.

So, first of all, beware of sinful thoughts! They degrade your inner mental being. Further avoid the opportunity to realize them. Fight the thoughts and you have a good chance of controlling your actions. But once you give in to these thoughts, you are already enmeshed in the reign of sin, and it needs just a favourable moment and through an ill-advised action your soul is deprived of all that adorned it - its purity, its peace and tranquility and all its fine resolutions.

Therefore, do read all these verses, and do it often! They draw your attention to so much wherein you are still weak and where you often sin against yourselves and against Me. Due to this you are still far from having a share in My spiritual kingdom.

Do not grumble if, through various circumstances, I keep giving you an opportunity to prove yourselves in that which is still your greatest shortcoming, namely, the trust in Me and the constant watch over the emotions of your heart, so that you may nip in the bud all that is evil and bad. Thus, through continuous practice, your strength will keep growing; thus you will master the temptations as they arise; and thus, keeping in mind the Sermon on the Mount, you will one day, when your mission on earth is ended and victory won, receive the award of My disciples, so that in the beyond you will, with renewed strength, be ready for greater tasks; for the one who has been faithful over a few things, I will there make ruler over many things.

Remember your Father who does not send you these words in vain! Remember that He wants to make you into that for which He has created you, that is, His spiritual children, beings that one day in His Kingdom are destined to spread the light of their eternal loving Father's love and grace over worlds and millions of beings. It is obvious that for such missions only beings who have been proven and steeled in suffering and hardships are suitable because only they, pure in thoughts and actions, can lift up others through the nobility of their spirit.

Therefore, I gave you this detailed explanation of My commandments of love that you may not give in to the influence of your self-love and excuse that which may be the greatest sin before Me - playing with thoughts that are the seed for many immature and evil actions. Amen.

## **- Sermon 32 -**

Sixth Sunday After Trinity. The Feeding of the Four Thousand

t. Mark VIII, 1-9: "In those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from afar. And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness? And he asked them, How many loaves have ye? And they said, Seven. And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people. And they had a few small fishes: and he blessed, and commanded to set them also before them. So they did eat, and were filled: and they took up of the broken meat that was left seven baskets. And they that had eaten were about four thousand: and he sent them away."

*(April 7, 1872)*

This chapter deals with another feeding of the multitude gathered around Me, namely, four thousand people. In the end seven baskets with bread are left over, whilst at the start there were only seven loaves of bread and some fish available. Once before I worked a similar miracle, feeding five thousand people with five loaves of bread and two fishes, when twelve baskets with bread were left over. You already know the spiritual meaning of the five loaves and the two fishes. In this second instance, too, when instead of five thousand I fed only four thousand people with seven loaves of bread and some fish, whereby seven baskets full were left over - compared with twelve the first time, everything has its spiritual meaning, which I shall now explain to you.

The twelve baskets of leftovers from the first miracle denoted the twelve tribes of Israel as well as the twelve commandments which were to remain with men after I had gone. The seven baskets that were left the second time denote My seven main attributes which were to remain with men to strengthen them and serve as their guiding principle when they no longer had Me. These seven attributes are: Love, patience, meekness, forgiveness, perseverance, self-sacrifice and mercy. When I preached to the Jewish people, I sometimes had to say to them: "Who hath ears to hear, let him hear!" This clearly pointed to the fact that with them much went in at one ear and out at the other, and that most of them did not understand My teaching as I wanted them to understand it. The feeding miracle at the end of My address to them, which has to be interpreted metaphorically, shows how the most important thing is left over. Just as they consumed the bread and fish to satisfy their physical hunger and left seven baskets with bread, they grasped the contents of My words only superficially and ignored their

essence, that is, My seven fundamental attributes which I wanted to impress upon them through parables, miracles and actual teachings.

Although all My parables, teachings and the miracles I worked were to open the eyes of the people, there were always plenty of scribes and Pharisees present, who did their utmost to diminish or even destroy the impression My deeds had made upon the people. And the fact that I and my disciples did not observe the ceremonial customs of the temple, as the ablutions etc., - gave rise to insinuations on their part. They were scandalized by good works, the healing of the sick and other things, if they were performed on a Sabbath or any other day of religious observance. They became enraged if I did not observe the prescribed fasts or if I associated with people who, in their eyes, were great sinners or dishonest. Thus they were inclined to regard as suspicious everything I said and did.

This gave rise to the various admonitions I directed towards My disciples and the people who followed Me, to whom I wanted to prove that with Me only the spiritual counts, not the material. Therefore the words: "There is nothing from without a man, that entering into him can defile him; but the things which come out of him, those are they that defile the man!"

For the same reason I warned My disciples to beware of the leaven of the Pharisees and of the leaven of Herod and pointed out what a prophet had prophesied: "This people honoureth me with their lips, but their hearts are far from me!" When I had fed these four thousand with seven loaves of bread and some fish, thus satisfying them materially, seven baskets full of bread were left over. Although they appeared to be also spiritually satisfied, they ignored the attributes I had denoted as the highest. Each basket with its various contents of large and small crumbs of bread clearly points to the diversity of ways in which My aforementioned attributes might be used in this life, if man did not have his own life's basket usually filled rather with other, worldly things leaving no room for My bread and my spiritual attributes.

There are not many who think like the Syrophenician woman who, when I said that My bread should not be cast unto the dogs, answered full of confidence that the dogs under the table were allowed to eat of the children's crumbs, which means: If the weak, the still immature, are not worthy or able to partake of the food from heaven directly, they should be allowed to pick from the scraps whatever is beneficial for their particular spiritual state.

In those times there were not many such souls full of faith, and today they have become an extreme rarity. As I had to fight against all the existing notions, whether they were worldly or religious ones, and - as I sometimes said Myself - I did not expect as much from the Jews as from the Gentiles, thus it is also in the present time, when not much can be expected of those who call themselves Christians and really believe themselves to be such if they only observe the prescribed church rites. Especially those who were intended to be the most fertile field for My teaching, they above all others, are the worst opponents of all that which awakens them from their so very conveniently arranged religious doctrine, demanding self-sacrifice and self-abnegation which are beyond them because they lack the moral strength for overcoming the rites and ideas they have become accustomed to.

They resemble the majority of listeners of that time. They keep looking for Me everywhere in the churches, but not on the road of life where they are to prove by their deeds what they so often promise in the churches. They, too, are hungry like the others, but leave the essence of My teaching, the seven baskets, untouched, consuming only that which tastes best to them at the moment.

If I give you this example of the feeding of four thousand people with seven loaves of bread and a few small fishes as the subject for a Sunday sermon, it is meant as a warning to every listener to My Word not to content himself with the superficial impression of My words, but to find the spiritual nourishment contained therein, to act in accordance with it, and also encourage others to do the same.

That My listeners then were not very fertile soil for My teaching I was quite aware of; but I knew that I was not speaking and acting only for them, but for all mankind after them. I did not build for that time alone; My plans were reaching much farther. As the plans of a divine, infinite Being, they were everlasting and eternally effective.

To their request for a miraculous sign, I even answered to the Pharisees and scribes that this generation would not be given a sign by Me, which meant that where My visible appearance was the greatest miraculous sign, no additional proof of My deity and the truth and everlasting continuance of My teaching was needed.

And what I then told the Pharisees and scribes, applies also today to all hypocritical churchgoers and to all the scholars of your time developing their philosophies about matter. They, too, will not be seeing any signs because they do not want to accept the greatest sign, the voice of a God and Father in their own hearts. Thus many of your scientists, notwithstanding the constant discoveries of laws of nature, do not believe that there must also be a law-giver. They would rather dispute their own self away than admit defeat through factual evidence of the existence of God.

In this time, too, there is a constantly raging battle between ceremony and spirit, between delusion and truth, which excites all minds. All sects, all believers, are endeavouring to adapt the new ideas to the old and blend them into that which has become a habit; but in vain. It is not possible to serve two masters, - either it is matter or it is spirit! And because many cannot or do not want to make a decision, this is responsible for the fact that, much as I want to feed men with spiritual

bread, they - with only few exceptions - enjoy that which is insignificant, even strain after it, leaving untouched the real, the essential, and the spiritually true.

Thus My disciples of the present time, just as those of the time of My ministry, have to keep gathering up the leftover crumbs of My celestial teaching, or of the spiritual bread, and try their luck with others who are hungry, until finally the seven baskets of my divine attributes have been emptied and passed into mankind's big basket of life as well as that one of every individual. You, too, are being admonished: Make every effort to adopt My seven attributes! Do not be superficial where spiritual food is concerned and do not think that listening and reading is sufficient! Not by far! For once I shall send the gatherer to you also and have what is left put in baskets and kept for the better and worthier who are more capable of making use of the spiritual contents, whereas you - in your illusion that you already know everything - have not even made the first grade in spiritual knowledge.

Therefore, take great pains to become worthy of My direct communication - as My disciples once did! You, too, as those disciples did, should spread My Word. Sow it, but in such a way that it does not fall upon stony ground. Remember that everything you now so richly receive from Me is not intended for you alone, but through you also for others. One or the other will meet with circumstances where he will have to test what he has read and heard; he will have to show to what extent he has comprehended and adopted it in order to pass it on to others, just as I gave it to him. So do not leave over any of My bread! Digest it spiritually! Make it your own, so that you - as living evidence - can prove through deeds, not only with words, that love, patience, meekness, forgiveness, perseverance, self-sacrifice and mercy are the foundation of your faith, the seven baskets into which you want to gather your good deeds, so that in your own basket of life you can hand them to Him Who has always showered upon you many favours and a great deal of light from His heavens! Amen.

### - Sermon 33 -

Seventh Sunday After Trinity. About False Prophets

t. Matthew VII, 15-23: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

*(April 10, 1872)*

All of this chapter deals with precepts based on My teaching that have to be observed so that people - and, especially at that time, My disciples and listeners - would know how to practise their own religious laws in practical life. As particularly in those times the interpretation of the Mosaic laws was not what I had in mind, I had to come Myself in order to save from rotting the spiritual tree of life of the religion given to the Jews, so that it could again bear fruit corresponding to the laws of My spirit-world.

So I taught, in this chapter, indulgence with the mistakes of others, the circumspection not to force my teaching on everybody without having prepared them, and also the practice of charity and love towards one's fellowmen, following My example. You find the law of love of your neighbour explained in detail and your attention is drawn to the fact that these My demands are not so easy to fulfil because the sacrifices required by My commandments of love are countered by the temptations of the world and by self-love which easily gets the upper hand.

I did not preach anything new; I only explained to My disciples and adherents what was already familiar to them, but in its true sense, so that they would be able in future to tell their fellowmen about the true meaning of the commandments. In this connection I had to mention certain precautions and signs which would enable the teachers to recognize the true truth seekers and believers and help the latter to know their teachers and distinguish the false teachers or prophets from the genuine and true ones. Therefore, the signs are named in the parables, and it is pointed out in a few sentences that words are not enough to convince others, but deeds must prove that the teacher is absolutely convinced of the truth of his words. This standard in distinguishing false from genuine leaders shall at all times serve the listeners as a guideline, otherwise they could be led astray by false teachers and get onto the wrong path.

In those times, I pointed this out to My listeners because I knew beforehand that after I had gone there would appear, in addition to My disciples, also others who would be seeking their own advantage under the pretence of My teaching of love. I also predicted the fate of these false teachers - and of those who would build their spiritual welfare upon such false doctrines - once spiritual and physical storms endangered their ship of life when only he who also practises My teaching will be able to

face the future - whatever it may turn out to be - with equanimity. I compared them with people of whom one had built his house on rock, the other on sand.

That which I in those times gave My disciples and adherents as precepts for their thorny path, applies for all times, - today and also in the future. For My words are indeed words of eternity and for eternity. They can never cease to exist or go out of use because they, too, are built on the rock of My truth and are the temple of My heaven of the spirits.

As it did then, this warning call applies also today. It is to serve the leaders as a guiding principle and also those who have entrusted themselves to their guidance and will rely on them for comfort and help when they are in difficulties and in the worse times of distress that are still to come.

My teaching of love has already been greatly misused and many have fallen victim to false doctrines. However, the axe is ready to cut down the tree that for so long overshadowed the straying, thereby preventing the true, divine light from penetrating to them.

Prior to My coming all the shadows in a spiritual respect must be removed, for I am the light and tolerate no shadow. My teaching has been given to illuminate all the corners of material and spiritual creation. Your material life has bright and dark sides, just as your earth has day and night. However, this is necessary as you, like all the material world, must also have rest when your spent strength must be restored and your organism strengthened for further activity. But this is different in the spiritual world where there is no night, except the one spirits prepare for themselves, but only eternal light, eternal warmth, eternal love, eternal activity.

Look at your soul! This, too, although bound to a material body, never sleeps, but is working day and night on its spiritual body which it wants to take into the great beyond in as perfect a state as possible.

All spiritual creation has the same aspiration, and whatever tries to oppose it must perish, as this present time shows you only too clearly. Institutions, most cleverly planned and preserved for centuries, although they seem to do a lot of good, are still only houses built on sand that cannot resist the cloudbursts and storm of My divine light of truth.

Just as the limestone dissolves into a pulp when touched by the life substance or oxygen of your earth's atmosphere, changes its compact form and, exposed to the winds, disperses as fine dust without leaving any trace of its former firmness - unless it has to contribute in another form as an agent for the firming of a building when mixed with sand - this will also happen to the earthly institutions. But since an institution of such long duration and its supporters will not easily give in to the pressure of circumstances, so I call to all of you: "Beware of false prophets who come to you in sheep's clothing, but inwardly they are ravaging wolves!"

I am quite aware that many will initially deride and suspect My teaching which I have now given to you directly, and if in this way they do not succeed in achieving their end, they will decide to use this My teaching as a pretence to prolong their existence. However, here applies what I once said to My disciples: "You will know by their works whether they are zealous practicers of My teaching of love or only preachers of the Word!"

It is so particularly important to be on one's guard and let these false prophets and false interpreters of My Word see that all their efforts fail and they must either mend their ways or perish. For they will use all means that could lead them back to their former distinction and their former power. Therefore, I have to warn you again: Be as wise as serpents and as harmless as doves so that you may sense the cunning of your greatest opponents even from a distance and be able to divert all poisonous arrows from yourselves and your fellow-believers through the simplicity of your hearts. Should any of them strike you they would lead you to life instead of perdition.

As mainly the beginning of this chapter concerns you, the believers and reverers of My true word of love, advising you to practise patience and meekness, thus also the further contents are of benefit to you, urging you to draw the attention of your followers to the dangers threatening them in the confusion of the world, where falsehood is boasting next to truth and pretence next to the true nature of things, so that they may not, led astray by false teachers and prophets, blame you with deception.

Therefore, be as cautious as serpents and do not blindly believe everyone who approaches you asking you for bread from the heavens or - as it says in the Gospel - saying "Lord, Lord" to Me! They do not at all intend to follow you but just want to find out through you what could serve their own purpose.

Read this Gospel often! It contains by far more deep spiritual truth than I can explain to you here. Do heed what you have been told that you, may build your house not on sand, but on the solid rock of trust. Otherwise you may fare as many do who, with the slightest spiritual or moral storm, lose their equilibrium and are perplexed and helpless.

I give you many messages and even more spiritual values in a thousand different ways. Now you are receiving in these Sunday sermons, so to speak, the key to My teachings which I once gave to My disciples and first followers.

Do you know why all this is happening? It is because I know only too well what a turn things will be taking and that strength, certainty and firm perseverance will become more and more necessary. Many a person will be tested, whether he has built his spiritual house on the rock of My teaching of faith and love, or whether he has contented himself with only reading and listening to My Word, which would correspond to the house built on sand. Just as the wind blows away the sand or the rain washes it away, time effaces from memory the words that were read or heard.

The solid building stones for My and your future spiritual dwelling are works - works performed on account of the love of God and your neighbour. They alone are lasting, give you calmness and peace, and shine as good examples for others who, from your good works, will recognize you as genuine and not as false prophets and teachers whose heart is not like that of a ravening wolf, but like that of a good-natured lamb and does not give forth hatred, anger, envy, jealousy or vengefulness, but only love, is spreading love and wants to reap also love.

Thus you are to become My chosen, who with My Word in their hands, will drive out all shadows and doubts and spread the light of a vast world of spirit ranking high above you, so that at the time of My Second Coming there shall be only one shepherd and one flock and your earth will be made once more into the paradise that once existed and was lost, not through Me, but through the human beings once created out of love.

Do remember these words and heed them as much and as often as possible! Only thus can you gain equanimity and peace and be able to give comfort also to others. Amen.

#### **- Sermon 34 -**

Eighth Sunday After Trinity. The Parable of the Unjust Steward

t. Luke XIV, 1-13: "And he said also unto his disciples, There was a certain rich man which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? Give an account of thy stewardship; for thou mayest be no longer steward. Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. And the Lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much! If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own? No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. He cannot serve God and mammon."

*(April 11, 1872)*

This Gospel deals with an unjust steward who, after his lord had been told about his dishonesty, endeavoured to secure himself a loophole so as not to become destitute and be compelled to earn his living by hard labour. I gave the Pharisees and scribes this parable because they, most of all, paid homage to the money or mammon and in order to obtain plenty of it were not ashamed to use any means to achieve their purpose.

What the unjust steward did in this parable, namely, reduce by half the debts owing to his lord so as to win favour with his lord's debtors, was also done by the Pharisees in their religious laws. They were strict with the poor and lenient with the rich, as is still the case today with your priesthood.

The precepts I taught My disciples: My advice to win friends for themselves with the mammon so that they need not suffer hardship in times of need; also the following verses: 'He that is faithful in that which is least is faithful also in much, and he that is unjust in the least is unjust also in much!' 'If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?' 'If ye have not been faithful in that which is another man's, who shall give you that which is your own?' 'No servant can serve two masters; for either he will hate the one and love the other; or the other way round', which in the spiritual sense means: 'You cannot serve God and mammon', - all these verses contain - with only slight differences - one and the same. Only the ninth verse seems to contradict the ones following it because it advises to win friends with the mammon so that in times of need a friend may assist us, whereas in the other verses the emphasis is on the fact that one cannot serve two masters, with the thirteenth verse clearly stating: 'Ye cannot serve God and mammon'. How can a person win friends with mammon and still serve God? You can see that there appear to be contradictions in this; for God and mammon - or the material world with its riches and pleasures - are surely quite opposite things, and it is obvious that he who pays homage to mammon and the world cannot at the same time love God and follow His precepts.

In order to clarify these contradictions, let us have a closer look at these verses and endeavour, notwithstanding their apparent contradiction, to find a common striving for the one goal.



In this parable I said that the bad steward considerably reduced the amounts his master's debtors were owing. In a spiritual sense this means simply that the offences a person has committed against Me as the Supreme Being, are regarded with more leniency taking into consideration his own nature and the circumstances under which he has to live. If I judged your actions or even punished you without this consideration, all mankind would be in a hopeless situation. The end would have to be a second extermination of the entire human race, similar to that at the great deluge. And when creating new men, I would have to make them machines instead of free men, if I did not want them to follow in the same footsteps.

If it says: 'Make to yourselves friends of the mammon' this means as much as: Ease the burden of him who is burdened with sin and a bad conscience. Make it clear to him that his guilt is great before Me, but that he should not consider it as irredeemable. Prove to him that man cannot live on earth without the world, but that he has to live with his fellowmen. However, he should do as much good as he can, even if bad influences may put obstacles in his way. Teach him not to look upon Me as a supreme, severe judge, but as a loving Father, Who, with every sin committed, is quite aware to what extent the sinner himself is responsible and how much of it is due to the world.

In this way, you ease the burden of the worried and reconcile them with the world which they may want to forsake in their overzealousness. By thus comforting them with good advice, you act in accordance with the words: 'Make to yourselves friends of the mammon.' Thus you win the hearts of others who otherwise might have, in their despair, thrown themselves into the arms of the world, or despaired of God, eternity and even the existence of their own soul.

The next verse, the tenth, says that he who is faithful in the least will also be faithful in great things. This means: Once a believer has realized that he can resist the world with his limited strength by not giving in to it and seeing all things in their proper light, he will not be deceived by material splendour. And even if circumstances should place him in a higher position, he will remain faithful to his principles just the same as he did with less power and in a limited sphere of action.

This is also confirmed by the twelfth verse, for 'another man's' denotes your material, and 'your own' denotes your spiritual destiny. To devote oneself completely to one or the other is, of course, only possible if one is completely neglected and homage is paid only to the other (which means that one cannot serve two masters), while it is possible to make use of the one to fully achieve one's purpose in the other. Only in this way is it possible that men draw closer to Me and strive after their spiritual perfection, when they living in the world, use all its riches and treasures with the one object in mind, by cleverly using what has been entrusted to them to prove to their fellow- man, and through him to Me, how they have comprehended My two commandments of love.

The following parable of the rich man and the poor Lazarus was to show My listeners even more clearly the consequences that arise if a person fully surrenders to mammon instead of using it for spiritual purposes. It was to show them that in this way one receives his reward already on earth, whilst the reward for the other one is saved for another much longer life; the one life being-of a short duration, the other lasting forever. It will be quite as impossible for the worldly-minded to enter upon the road to beatitude - except if he does it from within -as it will be to the already perfected to return to worldly-mindedness.

That the rich man in his torment had asked to save at least his brothers, whereupon Abraham replied that even if the dead returned to the world, they would be unable to convert one who does not believe in his religion and its principles, means that those who have completely surrendered to the world, or to mammon, would take little notice even if supernatural influences would approach them, as they had long since ignored the supernatural as non-existent and denied it with words and deeds. Hence it follows from this whole Gospel of the unjust steward that you people - and particularly those of you whom I, more than others, want to introduce to My secrets of creation and My teaching -, if you want to win friends for yourselves and children for Me, must not make the way more difficult for others by exaggerated demands, and as far as you are concerned, when you have sinned, you must leave it to Me to decide to what extent I shall make you responsible for your mistakes or not.

A "too much" is at all times detrimental. Neither for yourselves nor for others must you make the road to Me too difficult. Do not try to be My spirits while you are still weak humans! Your human nature cannot stand up to such aspirations. You can still be full of love for Me and your fellowmen and keep your moral purity in the bustle of the world; you can serve Me completely without having to turn your back on the world.

Don't you see how I Myself, am using the worldly events towards the spiritual education of mankind? I do not despise and cannot hate what I, Myself, have created. And all human activity, bad as it may be on the part of one or the other, has still to serve Me towards the spiritual perfection of My children and all mankind.

Just as I, as the supreme judge and ruler, act, you should, too. You should also make use of the circumstances, situations and events, which you encounter during the course of your life, in such a way that you help to further My purpose mainly through your actions towards your fellowmen. Then it will be unnecessary to recall the dead - as the rich man in the parable asked - if you, the living, are the best visible witnesses for the fact that amid the bustle of life the human soul, remembering its high mission, cannot serve two masters, but only one, the Lord of the entire universe, Me alone, making use of the existing circumstances for the sole purpose of accelerating and successfully completing the great destiny of man.

Thus you see from a parable where injustice serves as an example, how useful even such circumstances can be that appear

bad, but result in the most glorious thing that I, as God, as Jesus, have striven for and which you, as My children, are meant to help Me complete! Amen.

### - Sermon 35 -

Ninth Sunday After Trinity. The Lord's Grief over Jerusalem

t. Luke XIX, 41-46: "And when he was come near, he beheld the city, and wept over it, Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation. And he went into the temple, and began to cast out them that sold therein, and them that bought; Saying unto them It is written, My house is the house of prayer: but ye have made it a den of thieves."

*(April 12, 1872)*

Already in the revelations about 'The Spiritual Sun' you find explained what it means: "And Jesus wept."

There you are shown that spiritually these words express the deepest sorrow of God Who brought for His children His whole Kingdom of Heaven to their earth, even showed them in a visible form their Creator and Lord of all the universes, and how the blind, in spite of all that, did not recognize Him, the manifestation of supreme love, meekness and grace. They did to Him whatever despicable and painful things can happen to a man, and spurned His teaching, the teaching of love, reconciliation and forgiveness. It was this great blindness of the majority of His contemporaries which made the great Creator, visibly embodied in Jesus, shed tears of sadness. He wept over the decadence of the capital of the Jewish people foreseeing their total end as an independent nation, followed into the distant future by the contrary line of thinking this nation, once chosen by Me for the greatest destiny, has pursued to this very day.

The exultation of My disciples, who in My entry into Jerusalem believed to recognize the climax of My mission, did not suit the Pharisees and scribes at all. When they demanded that I should rebuke My disciples, I replied: "Let them rejoice; for if they keep silent, the stones will speak!"

By this I wanted to tell these deluded people that soon after the rejoicing of My disciples will have turned to mourning the stones of the destroyed walls of their city and temple will show them that they did not recognize Me Who entered within their walls with the palm of peace. They recognized neither the divine teacher nor His teaching from the heavens, longing only for worldly glory and splendour and a worldly Messiah who was to strengthen and fortify them even more in their good living and sordid pleasures.

Not fully fifty years had passed since My death when My warning became a reality. The chosen people had ceased to exist as an independent nation. As I once cast out from the temple the sellers and buyers who had turned the house of prayer into a market, thus later on the Jews were driven out of Jerusalem because what had earlier happened in the temple, they had continued in the city, that is, they had completely forgotten man's spiritual, higher life and in their worldly-mindedness striven only for pleasures, power and riches. Thus they themselves fulfilled My prediction which in deep sorrow I made concerning the walls of Jerusalem and the temple.

As then I directed My words of lament to erring mankind, I also now want to do the same again for the now living and the coming generations. Now, too, I am grieved at the fate of many a soul even I, as God, cannot save because I may not interfere with man's freedom of action.

Thus I see also now how mankind's ship is fast approaching rocks and reefs in full sail, I foresee the shattering of all their hopes and dreams of happiness and how thousands upon thousands recognize only late, yes, too late, what they should have done, but failed to do. To them, too, I would like to say what I once said to Jerusalem and its inhabitants: "If you would only recognize what could give you peace; for the time will come when through bitter experiences you will feel what you did not recognize at the time of visitation through My blessing and grace!"

Today, too, I could repeat My lament about Jerusalem's inevitable fate, for also today's foolish mankind does not recognize its mission, the purpose of its creation and its present and future life. Therefore, a reaction in a completely natural-spiritual way must set in, through which, in accordance with My divine laws, the spirits, souls and beings are once more put in their place, which alone will enable them to attain to the degree of perfection I set them as their highest goal. It is often sad for a mortal father to see his children, notwithstanding all his sacrifices, love and care that was devoted to their spiritual and moral education, turn out failures and take the wrong road, instead of becoming the comfort and joy of his old days; how they repay his love with sorrow, anxiety and often disgrace! But what can he, the disappointed, do? He has no control over his children's individuality; they are mentally and spiritually free and can think and do whatever suits them. Thus parents often helplessly see all their hopes dashed, one after the other, collapsing like castles in the air.

What here happens to mortal parents, happens also to Me to a much more intense degree. I, the Creator of all the universe,

must watch My created beings, destined by Me for the highest spiritual majesty, walk in the opposite direction instead of hastening towards the spiritual in the awareness of their sublime descent. I must watch the spiritual being spurned, derided and described as the fancy of crazy, fanatical bigots, whilst the gross material pleasures of worldly life are praised as man's most precious possession. I must watch how the external garment is regarded as the most important thing, but the spiritual essence inherent in this casing is ignored.

Here, too, applies what I once said to the Pharisees: Even if My disciples and adherents were silent, the stones - that is, all the material kingdoms of nature - would speak and call to men everywhere: "Awake, mankind, from your worldly intoxication! You seek in vain to deny your destiny and your Creator! If you do not want to believe in the precepts He left you from the time of His visible sojourn on earth, if you want to drown the voice in your own heart which as something "certain" keeps speaking to you and admonishing you, if you want to deny all this - do contemplate nature!"

The keenest over-subtle reasoners, natural scientists and explorers of matter, despite their resistance, all do and must come to realize in the end that high above matter there dwells a great spirit who unites the smallest atoms as well as the great worlds to a whole and who, as can be seen from all his works, can only be a God of love, grace and forbearance and - as was once stated in the parable of the prodigal son - He rejoices more over one regained than over ninety-nine righteous, who do not need to be comforted.

"THERE IS A GOD!" This call resounds from everything. Even the linking together of political and social circumstances shows the attentive observer clearly enough that events do not always take the turn man intended, but that in the life of the individual, as well as in that of whole nations, the results of efforts often differ considerably from what had been hoped for. The might of the Deity becomes manifest everywhere - with love for the ones who love, with anger for the angry ones, with forgiveness for those who forgive.

And as I once shed tears of divine grief over the blindness of the inhabitants of Jerusalem because I foresaw how these erring children would first assault Me physically, then offend against My teaching spiritually, eventually suffer death themselves and cease to be a nation once and for all, since they did not want it otherwise, - now also My heart is filled with grief because of the blindness of mankind.

Everywhere I cause sparks of My heavenly light to be disseminated, everywhere My fatherly call is sounding: "Turn back, deluded mankind! Hear My call, hear the voice of your heavenly Father, Who is warning you prior to the great catastrophe - as once happened to Jerusalem and its inhabitants! Hear the voice that wants to open your eyes and show you how carelessly you are staggering, as if intoxicated, close to the abyss of eternity, risking any moment to be swallowed by it for a long time. In your immaturity you will then in those timeless spaces be able to attain only with much hardship and great effort what here in this trial life on earth can be gained so easily." As then the destruction of Jerusalem took place not long after My decease, today it will not be long either before your social system, which you believe will last forever, is going to collapse.

At that time the destruction concerned one city and one nation, but now many cities and many nations, indeed, the whole earth and mankind living on it are involved.

In those days, after the destruction of Jerusalem, the Jewish cult on the whole ceased to exist and My teaching began to bear its first fruit among the Gentiles instead of among My people, the Jews. Thus the present so-called representatives of My teaching will discontinue their sinful game with My words and My teaching. There the walls of the temple which, as it were, separated the people from the shrine, collapsed, - and now the spiritual walls are collapsing. What was previously the property of a caste will now become common property. The temple was razed to the ground, and only devastation and horror marked the place where - falsely and misunderstood - the great God was worshipped. The destroyed city walls were the sole remains indicating that there had stood the capital of a nation.

The same will now happen spiritually. One will hardly be able to recognize where once pure truth had been hidden and buried under a tissue of lies. Darkness will vanish, and not the dim lamp from the vault of a temple, but the almighty sun of spiritual light will illuminate and warm all things. Upon the ruins of error and deceit there will be planted the eternally verdant trees of hope which - ever striving upward for the never ending kingdom of heaven - will be a symbol of the path for remaining mankind.

Therefore, My children, since My light of grace is shining in vain upon the great mass of the erring, - something I have to recognize with sad eyes and a sorrowful heart - you shall take up this light of grace and bear in mind that among so many thousands I have chosen you, so that one day you may become the first solid building-stones of the new temple in a new Jerusalem after the edifice of deceit has been destroyed.

Once I walked visibly among My children and they did not recognize Me; but now when you do recognize Me, or at least have the chance - be it through My words or through My works - to comprehend Me as a loving Father, endeavour at least to save yourselves from the general decadence, so that when the walls of the old world of habit collapse, you may remain standing erect. Prove by your endurance and trust that, although I must also now shed tears of sorrow over many that are lost, there are still some who do comprehend and appreciate the Father's love and who, notwithstanding all that is so sad, can become a deciding factor in a future unending joy. When others deserve tears of compassion, make sure that in My spirit world tears of joy and delight are shed over you and your attitude and endurance, which shall then be the greatest proof of your victory. Amen

## - Sermon 36 -

Tenth Sunday After Trinity. The Parable of the Pharisee and the Publican

t. Luke XVIII, 9-14: "And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: "Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

A number of the Gospels which I have so far explained contained parables depicting events in everyday life through which My teaching, or rather My two commandments of love, are interpreted.

The main object of these explanations is to guard against other interpretations, since men, too often sticking only to the letter, think that what is not specifically mentioned in the commandments, is also not forbidden.

Since during My ministry on earth I was well aware of the narrowness of My disciples' and other listeners' concepts, I frequently chose examples, parables and analogies of material things with that which is spiritual and invisible, so as to leave no doubt in people's minds how My teaching and the earlier religious commandments they had been given were to be understood.

This Gospel shows how I gave to the Pharisees, who in their self-conceit always considered themselves better than the others, a parable especially dealing with their faults; for they believed that as long as they observed their religious customs, they had done all that was required and their God could be satisfied with them.

I told them about two people, one of whom, seemingly observing the various laws and customs of his religion, looked down upon the other with pride and contempt as if he were far beneath him, because that man had an occupation which in those days was regarded as not particularly honest. This comparison of the one, who in his arrogance thought he had not sinned or only very little, with the other, who in deep humility was quite conscious of his sins, as the result of human weakness, was apt to humble the mighty pride of the Pharisees. It also explained to My disciples and other listeners some of My actions that offended against the accepted customs of the Jews, showing them the difference between fulfilling a law according to the letter or understanding its spiritual meaning and observing it accordingly.

As an explanation of this example I said to My disciples: "For everyone that exalthe himself shall be abased; and he that humbleth himself shall be exalted."

In the following verses of this chapter, it is pointed out that no one may be called "good" except God, whereby I even did not make an exception of Myself as the Son of man. I did this to make them realize that the word "good" as an attribute is not easy to achieve and deserve, and that much, very much, is required to be able to lay claim to such a description; for in this case the word "good" would also mean "free from sin".

Further in this chapter, when the children were brought to Me, I pointed out that men, if they want to claim My Kingdom, must be like children as regards the simplicity and innocence of heart and complete trust. For only he who possesses these characteristics of children will be able to force his way into My Kingdom with prayer. Therefore, the first verse of this chapter says that one should keep praying and persevere with it, which means that everything should be done with Me and My two sole commandments in mind. And to be able to do that, one must be capable of sacrificing if necessary one's favourite habits, that which is hardest to do without. This I explained in the event with the ruler, for I asked of him to sacrifice that which was nearest to his heart.

The parable that it would be easier for a camel (a mooring rope) to go through a needle's eye than for a rich man to enter into the Kingdom of God, means that it is impossible for a man who is still attached to worldly things, to enter My Kingdom of the spirit. For to rise from the material level to the spiritual is only possible when all worldly things are subordinated to the spiritual goal.

That Peter on this occasion drew the conclusion that because they had left everything they were My disciples, only shows how easily men over-estimate their sacrifices, expecting a reward already on earth, whereas they may receive this only in the other world in the consciousness of duties fulfilled. My disciples did not yet have the right understanding of this, because they still depended very much on My visible person and therefore had been unable to mature. When I talked to them about My impending suffering, they did not understand for they believed that if they had already been promised beatitudes here and in the beyond because of their material sacrifices, this would apply all the more to Me who walked before them free from sin and pure.

They were as blind as the blind man on the road to Jericho; they did listen to Me, but did not understand the meaning of My words. And as I gave the blind man his eyesight because he believed firmly that My hand could heal him, thus when I poured My spirit over My disciples, their spiritual blindness was cured and only then did they fully comprehend and see in the brightest light what I had told them in parables and analogies during the three years of My teaching ministry. Only then did they comprehend who I was, what My teaching meant, and what their own mission was.

This Gospel tells you from beginning to end, in a few words, always the same thing. It tells you that in practical life the "being good" or "being without sin" is so very difficult and that the capability for sacrifice is so varied. Generally this Gospel aims at abasing the human self-conceit of being better than others. Therefore, the reference to humility. In the publican it revealed

itself was a virtue, in the ruler it was demanded as a supreme sacrifice, in the little children it was evident as unconscious innocence, promised to My disciples as a future reward, and demonstrated by Me in My life on earth as a supreme example in My final suffering.

Here you can see the various stages of humility, the mortification of one's own nature to achieve the highest spiritual perfection as demonstrated by Me as an eternal example.

Take heed of this Gospel wherein the most profound precept has been brought to your attention in words as well as in the example of My own life. Do not imagine yourselves to be something better because you are receiving My Word before many others, and you learn as if from My mouth how it is to be understood and practised in life.

Also among you there are still many like the rich ruler. For you, too, the hour will come when you have to renounce that which has been dearest to you in this world and which so far you have guarded anxiously. Then you may be sure that many of you will be sorrowful and go their way like the rich ruler. Then the touchstone will be used on your human nature to see how much spiritual you have absorbed from the bread of heaven with which I have so generously supplied you. Therefore, the words of the first verse "to pray and not to faint" are also addressed to you, that you might always have sufficient strength not to waver under the most difficult conditions, but to stand firmly by Me. For only those who persevere will be recompensed for their worldly losses in the beyond, and not those who have wavered and doubted.

Pray continuously that every trace of arrogance and pride may be eliminated from you and do put on the garment of humility! Become as little children! Have trust in My promises, for what I am telling you now is nothing new. Almost two thousand years ago I told this to My disciples and believers. It has been before your eyes - black on white as you would say -for a long time; but you are as blind as the beggar of Jericho, and you do not see the light that shines from these words. In the distress of your heart you often call to Me: "O Lord, make that I can see!" And those who trustingly give themselves into My care do experience that "to those who pray incessantly I will grant their requests", for their faith will help them as the blind man's faith helped him.

In these Sunday sermons, you are now receiving so much light that you can no longer have any doubts regarding the meaning of the words I once spoke, nor how they should be applied, and that the social and political development in your part of the world is leading towards the ultimate goal, the eventual spiritualization of the human soul.

I told My disciples of My imminent suffering and death, but I did not tell them that this suffering and death would be and remain the greatest triumph of the spiritual over human nature. I did not tell them, because they would not have understood Me; but now I say it openly that everything presses on to bring to maturity the seeds that I sowed in those three years of My ministry. Notwithstanding all the bloody and abominable happenings which it served as a pretence over the centuries, My teaching will in the end be victorious when man will be compelled through suffering and distress to rid himself of all the filth still attached to him.

What happened to Me in those days - the suffering, struggles and even death, which became a victory through resurrection and ascension - is also happening with mankind at the present time. What I then suffered as a man, now also mankind will have to suffer.

What is worldly must be mocked, despised, crucified, if the spiritual within man is to rise and mankind is to become able to draw closer to My spiritual kingdom.

In those days I led the way with My example and today men must follow it. Happy is he who starts early to rid himself of all worldly ballast which impedes his rising to higher spiritual levels! He has a good start, but those who are too deep in matter and do not want to hear My call to awake, they will fare like the walls of Jericho which collapsed at the sound of the trumpets. They will not escape their annihilation since they, as matter only, cannot be received into the spiritual kingdom. These 53 sermons have not been given in vain. They have been given for you and all those who will one day be thirsting for the water of life. Everyone should realize what a wealth of love, truth and warmth of life is concealed in the Gospels once recorded by My disciples, for which, so far, the spiritual comprehension is still lacking with most people.

In order to reveal to you the Gospels which were sealed with more than seven seals and to build a road to Me and My heavens through these books, I am giving you these explanations. If they are to be of benefit they must not only be read but practised in life, so that the greatest measure of inner calm, peace, and comfort may come to those who aim at becoming My children. Amen.

### **- Sermon 37 -**

Eleventh Sunday After Trinity. The Healing of a Deaf-Mute

t. Mark VII, 32-37: "And they brought unto him one that was deaf, and had an impediment in his speech; and they beseeched him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spat, and

touched his tongue; And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it: And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak."

*(April 17, 1872)*

The prompt healing of a deaf-mute described in these verses was one of those acts with which, from time to time, I had to corroborate My teaching so that My disciples and the people who followed Me could also through acts be convinced of the divine origin of My words. These acts were also meant to substantiate and prove My presence on your earth as a higher mission than that of a prophet and seer. Through apparent miracles of the magicians and Essenes the people were used to seeing things done before their eyes which they could not understand, attributing to one or the other a name or power he did not possess. Because of this I mainly performed healings or such miracles those conjurers and magicians could not possibly accomplish.

Concerning the healing act as such and the way I performed it, this had a deeper spiritual meaning than just healing a deaf-mute that he might speak about Me and My miraculous power. I did not need to be praised; actually - as one of the verses clearly states - I forbade the healed and the witnesses to speak about these acts to others. However, this, My command, was only seldom complied with, for forbidding only strengthens the urge to sin. My disciple, Paul, felt this when he sighed: "If it were not for the law there would be no urge to offend against it!" With these words he owned up to the weakness of human nature and at the same time warned people not to feel too sure of having attained a certain strength, so that they may not unexpectedly fall all the deeper.

To enable all of you to comprehend the spiritual significance of this healing of the deaf-mute, concentrate on the words "deaf" and "mute" and then find the spiritual key from the given explanations.

This act was taken as a basis for a Sunday sermon in order to bring you closer to Me. For you must realize that in every word I spoke and even more so in every act I performed during My life on earth, the spiritual significance behind it was by far more important than the actual act, the occasion, or the circumstances under which I proclaimed My teaching to the people following Me. Every one of My words had a much more far-reaching meaning than My listeners suspected and most of today's Bible students have found.

Therefore, I will now explain the two words "deaf" and "mute" in more detail so that it will be easier for us to find out through spiritual correspondences what suits My purpose now and what already then was underlying My word "Ephphatha", and the act, as well as the person on whom this act was performed. It was not incidental that a deaf-mute had to be healed by Me in this particular way, whereas on other occasions the blind, the lame, the lepers and others were restored to health merely through My word or the laying on of My hands.

Behold, in order to comprehend this spiritually we have to take a closer look at the two words "deaf" and "mute", whereupon what follows will explain itself.

To be "deaf" is a condition in which the inner spiritual man lacks one of the senses and is deprived of many a comfort and spiritual influences of the external world which flow to the healthy person from all sides through his hearing. This proves to him that even in the vibrating of matter, which brings about the sound, there is something much greater and more spiritual than he thought; for the impressions of sound - from the slightest stir to the highest harmony of music or the even higher expression of all the spiritual ideas in the word - form a great gamut of enjoyments, explanations and manifestations of My Deity and eternity in all material creation, all of which are unknown and obscure to the deaf, just as colours to the blind, particularly when this condition exists since birth. "Mute" again is the opposite of "deaf". Whereas in the deaf the inner man is, through the lack of hearing, deprived of thousands of effects from the external world, the mute, on the contrary, deprived of the aid of speech, must suffer from his inability to communicate through the greatest and most comprehensive organ, the voice and speech, the impressions received from the external world reflected in his inner self. At the most, besides gesticulation and signs, he has at his disposal inarticulate sounds.

As I already told you in another message, mutual communication is an essential need, a necessary means of progression on the spiritual path. Therefore, it is obvious that he who is mute must be deprived of a great many pleasures of which he becomes only aware if he wants to reflect through communication what he has received from the external world.

Now that I have explained to you in detail the meaning of these two words and the disadvantage of the loss of one or the other ability, you can form for yourselves an idea about those creatures and humans who lack not only one of these senses, but both.

There is no feeling or reception of the harmonies coming from the outside nor a reflecting of their impressions on the inner man. This lack presents a colossal impediment for spiritual progress; for he who can receive external impressions only through other means than his hearing and communicate what he has received only by makeshift means, misses out on a lot in My great creation which others, without realizing it, receive freely and abundantly.

There was every reason why the people at that time asked Me to heal this deaf-mute. They were guided by the thought that he too was to hear My Word and be able - once his inner self had been nourished with a never-suspected spiritual abundance - to comprehend his own and also My mission on earth.

So many people still, even now, shut their spiritual ear against My creation and My teaching and to many to this day My entire creation is a dumb conglomerate of substance and matter, the laws of which, in their opinion, have come into existence by chance. To so many I call: "Ephphatha!", that is, "Open your ears and listen to the song of rejoicing of all nature, which preaches nothing but love from the last atom to the vastest central sun! Open your ears and listen to the deep spiritual knowledge that was given you in My teaching in order to educate you to something higher, something greater than just herbivorous and carnivorous animals that are endowed with greater intelligence than the others!"

To so many I call every day, every hour, even every moment. Thus every emotion, every idea, which cannot possibly be the product of stuff or matter, shows them clearly that in every corporeal bestial man there is hidden a spiritual, higher man who is meant to spiritualize the external person to make him a worthy encasement for the inner man and a created being which is a credit to the Creator.

And behold, thousands have condemned themselves to being deaf and dumb. They do not understand what a vast treasure of spiritual beatitudes in My nature wants to have an effect on them; they are cold or dumb when they receive these impressions. All spiritual harmonies go unnoticed past their ears and their inner self is empty or filled only with impressions from the lowest sphere of matter or sensuality, degrading them from the human level to that of the beast. Their within is empty, and because they are unable to give anything of spiritual value, they also do not receive this from others. For them there exists only matter and everything spiritual is the product of a deranged brain.

Through the words I have already been giving you for some years, I am calling the "Ephphatha!" to My erring children, putting My fingers in their ears so as to save them while it is still possible, before the whole of nature will be sounding in their ears with the sounds of trumpets, instead of soft harmonies, the things they do not want to understand when taught in a friendly way.

I did not create men to be deaf against all My works nor did I endow My creation with such an abundance of wonders that it should be a silent book for My spiritual beings.

Nothing in My entire nature is or shall be deaf and dumb! Everything that is alive shall hear the voice of its Creator, its Father. For he wants to fill the souls of His created beings with the impressions of His creations in such a way that all the delight of existence is contained in the communication of that which has been seen, felt and heard.

My nature shall not be dumb; for "dumb" is as much as "spiritually dead". With shouts of joy everything shall testify to being alive, to enjoying life, and to recognizing its Creator, its loving Father, in all creations of the external world. Thus material creation shall be the foundation for the spiritual and spiritual creation spiritualize all that is material.

Nothing in the world shall be deaf or dumb, least of all man who, as the "ultimate product of material creation on this earth, carries within him My image!

As I restored his hearing to the deaf-mute so that he could hear how everything in nature praises Me, he also was no longer to be dumb, to enable him to join in the song of rejoicing and recognize Me as his Lord, but also as his loving Father.

You, too, should allow yourselves to be healed, as I healed that deaf-mute, so that you - no longer deaf to My words - can loudly proclaim to the others, with the might of your voice full of conviction, that the acts and miracles performed by Me almost two thousand years ago were only to intimate spiritually what I had in mind with all mankind when I created it and when I set you humans to be lords of this earth!

I did not intend My beings to be deaf and dumb, but wanted to educate them for My Kingdom with open spiritual ears and eloquent tongues to hear Me and My creation and proclaim openly: "Hosanna on high! Hail Him who granted us this extraordinary grace to hear Him and at the same time gave us also the means of communicating to others what we had heard, that it may not only be our own, but may become a mutual possession for all who want to become His children!"

Therefore, I want you to offer Me your daily praise in order to prove to all the world by word and deed that you, during My ministry, have been neither deaf nor dumb!

Heed this for your salvation as also for the benefit of your fellowmen! Amen.

## **- Sermon 38 -**

Twelfth Sunday After Trinity. The Parable of the Good Samaritan

t. Luke X, 25-37: "And behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? How readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbour? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among



thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise."

*(April 10, 1872)*

These verses tell you the parable of the Good Samaritan. With this very obvious illustration I wanted to answer the Pharisee's question: "Who is my neighbour?", showing him who his neighbour was and how the second commandment of love: "You shall love your neighbour as yourself!" has to be interpreted in the spiritual sense.

At all times men have considerably distinguished between love of one's fellowman, brotherly love and love of one's neighbour, all of which fuse into one love.

In those times, when I gave this parable, due to the differences in caste and position as well as to public opinion, people were still very far from what I wanted them to understand in My commandment: "Love your neighbour as yourself!" This fact becomes obvious in the Pharisee's question as to who actually his neighbour was. Therefore, I had to show by an example who every person's neighbour is. Thus there is no longer any doubt at all about the concept of "neighbour" and the practising of love on one's neighbour, for from benevolence or good wishes alone neither the neighbour nor mankind nor, least of all, I can benefit in any way.

Although a great deal has been written and said about this second commandment of love, few people really understand the love of their neighbour, or who their neighbour actually is.

Generally they draw the conclusion: "All mankind is my neighbour, and the law that I should love my neighbour as myself, also determines the measure of love."

Quite right, say I, but the important question is: In what way is all mankind or everyone my neighbour, and what does it mean to love oneself - but mind this - to the right extent?

In these two concepts there is the key to My Kingdom and, therefore, out of all imaginable commandments, I made this commandment of love of one's neighbour the second chief commandment - and not only for your earth, but for all worlds, even for the great spirit realm.

It is, above all, the commandment of love, because without love there is no warmth, without warmth no life, without life no creation. Love is the foremost driving force that spurs to activity, and activity accordingly produces warmth. Warmth - the expression of motion, vibration - manifests as life, and life is "coming into being", "existing" and "passing" as the visible sign of life or creation in its entirety.

Love exalts all beings who feel it and practise it towards others. Without love there would not exist any spiritual yardstick for actions; without love I would not exist nor would any created thing that could gain permanence.

Just as love within Me created My spirits, all living beings, and even matter, all of which it embraces with the same ardour, nourishes, supports and guides to the supreme spiritual goal, the quintessence of supreme love, - thus also man should embrace the world in which he has to live with the same love. Everything created, - produced out of love and through My divine love - is to be a constant proof that I am a loving Father only when My created beings, My neighbours, perform their duty, their mission, as intended by Me and as I want it performed, namely, of their own free will and not under compulsion. The free will exalts the created being, contrary to that being which is guided by instinct and compelled to act in a certain way.

This love that embraces everything is to be the standard for the love that should dwell in every man's heart and as a permanent memorial of a higher origin should also rule all thoughts, words and actions. This love, as does Mine, should know no other purpose than acting for the benefit of its fellowmen and fellow beings. Naturally, one cannot grant all one's neighbour's requests, but must refuse some if their granting would be more damaging than useful.

Look at Me! I love all of you with a love which you can neither comprehend nor return, but I still do not say 'Yes' to your numerous requests, - more often 'No'. Why? Because you often desire things that would be detrimental to you. And even if this refusal brings upon you suffering and struggles, misfortune or the loss of dear ones, it is still the result of love, of your heavenly Father's love, Who has created everything for you, has suffered much for your sake, and keeps repaying ingratitude, mockery and disavowal with blessings.

This shows you how love must be understood if it is to lead to good instead of evil. This is how the love of your neighbour is to be understood. As a human father does not grant his immature children everything they desire in their lack of judgment, but always keeps in mind the higher purpose of education, thus you should also only do a good turn to your neighbour if you are convinced that, as far as you can judge, this would not promote some vice or encourage laziness in your neighbour instead of diligence.

This is the type of love with which I rule the world out of My wisdom. Thus you, too, should restrain and control with your intellectual power your urge to help, so that your noblest intentions may not have an adverse effect.

The second point that must be considered is: "You shall love your neighbour as yourself!"

This, too, can be interpreted in as many ways as there are spiritual stages in human nature, beginning with self-abnegation right to extreme egoism. And here arises the question: "When is my self-love justified, useful to me and others?"

Only after this question has been answered, does it become clear which love is to be practised and how. You can see that, strictly speaking, the words "love" and "yourself" have quite different meanings than if looked at only superficially.

The meaning of self-love must first be quite clear to you; you must know what you are supposed to love in yourself and how. Only then can you transfer your love onto others, or be able to judge with what love you have to treat others.

The instinct of self-preservation, of prolonging one's life and arranging it as pleasantly as possible, has been planted in every human being. This necessary instinct for the preservation of the external hull or casing for the spiritual man had to be planted deep within man, so that he would not, whenever he was in trouble during the course of his life, try to suppress this instinct and discard his body before the inner man had matured.

This instinct of self-preservation is so mighty and necessary that only people who disregard everything spiritual, have no faith and no religion in the true sense of the word or have been weakened through a false philosophy of life or spiritual disorders in their life-organism, can come to a state where they would destroy their deep-rooted love for life and end their existence earlier than destined in the plan of My divine, universally valid laws.

The souls of such suicides will have a much harder road to perfection in the beyond because they were not mature when they left this world and entered the world beyond.

The second type of self-love is a higher one. It is the instinct to preserve and perfect the spiritual. Man seeks to adapt his spiritual self as much as possible to Him Who planted the spark of divine consciousness in him, thus raising him high above matter and placing him on the border of two worlds, so that with his physical body he belongs to matter and with his spirit to the spiritual world.

A lack or excess of self-love may be present in the material as well as in the spiritual nature of man.

The lack of material self-love expresses itself when a person is sick of life. Then the physical instinct of self-preservation weakens to such an extent that such a person often destroys his physical body when his earthly life presents some minor difficulties. This state is often called forth through the wrong upbringing, through non-belief in a God or a life of the soul after death, or through some mental disturbance.

The other extreme is an excess of self-love. Regarding his physical well-being as the most important factor in life, a man indulges only in the basest egoism. He makes use of all available means to achieve his purpose. For him nothing exists but his own ego and, denying any bond of neighbourly love, he is always only his own neighbour. Such people are on the lowest spiritual level, for they evade all struggles and sacrifices. They want only pleasures for themselves and use all means - whether they be permitted or prohibited, lawful or unlawful, divine or satanic - to achieve their end. Such self-love completely excludes all love of one's neighbour.

It can also be self-love if a person strives to educate and perfect his inner man only for his own sake, so that even his body becomes a burden to him and he would like to get rid of it as soon as possible.

Here you have the two extremes: Lack and excess of self-love, in the material as well as in the spiritual nature of man. If, however, a middle course is to be steered where one is not allowed to come too close to either of the extremes, the question arises how this affects the love of one's neighbour which should be guided by the self-love.

Here, too, the same applies which I explained at the beginning; moderate love, governed by reason, which keeps in mind the actual spiritual destination of man and the goal of his earthly life, is to steer self-love into such a course that the body may not suffer, or even become stunted under the influence of the spirit or the spirit under the influence of the body. Man should always keep in mind that his body has been entrusted to him, and just as he once will have to answer for his soul, he will also be asked: "Did you always use your body for what it was meant, or did you misuse it?" Thus man will not only be made responsible for his spirit and the talents entrusted to him, but simultaneously also for his material life.

Both spirit and body should be used, educated and controlled in such a way that I, the Giver, am considered in every action, thus branding it with the stamp of the divine. This way of thinking, acting and working shall also be the standard for the way you practise love towards your neighbour. This love shall grant the fellowman all that is good as far as it is in accordance with My own moral principles.

First of all, man must recognize in himself what he is capable of doing in order to be able to judge the capability of others. He must learn to distinguish in himself what is good and bad. He must learn what is of benefit or damaging to the spirit and what to the body, before he grants others out of blind love what could only ruin them instead of helping them to attain the higher goal. Therefore, first of all, regulate your self-love! If you keep it in a proper measure, your self-love will best lead you to the love of your neighbour. Only where clear notions are ruling can fully valid actions result; otherwise you will grope in the dark and misunderstand or misuse your love for the detriment of others. Everywhere in the world extremes are detrimental and lead to nothing, be it in love or hate, in giving or refusing, in speaking or remaining silent.

Therefore, whatever you do, keep in mind your higher destination and do not forget that you are men and not gods and that too much as well as too little love for oneself may lead to just as bad results as would too high or too low concepts of the love of one's neighbour be detrimental to one's fellowman rather than beneficial.

First, recognize your own weaknesses in order to be tolerant towards others. Test whether the granting of a request would have a good or bad effect on you yourself, and then handle your charities, your sacrifices for your fellowman accordingly. Nowhere else can as much damage be done as when the concept of the love of one's neighbour is taken literally.

Behold, I am your neighbour and I do everything to make you My neighbours, My brothers and sisters, even My children. However, notwithstanding all My love and wisdom, I am not prepared to give men all they ask of Me in their immaturity, since I, as a spirit, as the Supreme Spirit, know best what is good for My children, My spiritual brothers and sisters, because I want to educate and not spoil them.

Therefore, learn from Me how I am keeping together My entire creation, guiding all its parts together to the great goal of redemption from matter. Then, you will be sure to find the right way between giving and taking, granting and refusing. Then, the second great commandment of love will find its proper spiritual expression not only in the word but also in the deed, if you do to your neighbour what you - if you were in the same situation as your fellowman - as spiritual beings would consider best for yourselves.

Respecting the spiritual always more than anything else, you must seek therein the starting-point of all your actions that they, being in accordance with My great thoughts of creation, may ennoble and exalt you so that, more and more enlightened, you may recognize Me, your most loving Father, as that which I want to be to all, namely, your spiritual Guide, Leader and Father. Amen.

### **- Sermon 39 -**

Thirteenth Sunday After Trinity. The Healing of the Ten Lepers

t. Luke XVII, 5-19: "And the apostles said unto the Lord, Increase our faith. And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you. But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? Doth he thank that servant because he did the things that were commanded him? I trow not. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do. And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: And they lifted up their voices, and said, Jesus, Master, have mercy on us. And when he saw them, he said unto them. Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, And fell down on his face at this feet, giving him thanks: and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way: thy faith hath made thee whole."

*(April 14, 1872)*

These verses tell how I healed ten lepers through My will. Strengthened by their faith in My word, they went to present themselves to the priests, and their leprosy vanished as they entered the temple. As lepers they would have been barred from entering the temple. Also outside the temple, everyone kept well out of the way of people who suffered from such diseases, for reasons of health.

This act proved what a firm belief and unshakable faith can achieve if the soul is completely dominated by it. Through this example I wanted to demonstrate this power and said to My disciples, in verse 6 of this chapter: - "If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, be thou plucked up by the root and be thou planted in the sea; and it should obey you."

What these words meant spiritually I demonstrated soon afterwards through the healing of the ten men. Thus theory was promptly followed by practice so that My disciples could observe the power of faith in others, as they themselves lacked it on so many occasions.

Since I am giving you this example of an unshakable faith as a Sunday sermon, let us have a closer look at the word "faith",

so that you and many others may learn what "faith" actually is. For this, too, is one of the words that many carry in their mouths, but only few in their hearts.

This explanation must precede or you would not even understand the parable of the sycamine tree 116

which I gave to the disciples, and even less what happened with the ten lepers. Only when you have comprehended what I mean by "faith", can we proceed to its reference to you and to the present and future conditions, remembering also the one Samaritan who returned to thank Me. Everything has its natural sequence. He who builds a house does not start with the roof but with the foundations. Only when these are firm will the roof rest on a safe basis. This applies to material as well as spiritual life. That is the reason why I give you so many explanations. That is why so much light is thrown onto one and the same subject so that your spiritual ears and eyes may be opened and you do not fare like a man who is absorbed with something and does not realize how during that time thousands of wonders of My creation reflect on the retina of his eye because his preoccupied mind does not notice them.

In the previous sermon I explained self-love and the love of one's neighbour. In today's sermon, you are to learn the true sense of the word "faith", that word which is so often misused and is probably not comprehended spiritually in its highest significance even by one out of hundreds. At that time My disciples did not know what "faith" actually was. I had to explain it to them through My visible and personal guidance and the performing of miracles. But they still did not understand the meaning of the word "faith". Do you, who daily receive from Me so much bread from Heaven, believe that you know what "faith" means? I must tell you that you do not understand this word either, and you prove it every day and every hour that you have very little faith, although you think that though you are weak in love you are strong in faith. This I intend to prove to you.

What does "faith" actually mean?

Well, most of you will have a ready answer and say: "'I have faith' means as much as 'I am convinced' that this or that is actually as I have been told or taught." - "Faith leans on the authority of the person who told me this or that." - "I believe it because the one who told it to me must be convinced of it."

You will get to hear such and similar answers, but they all point to the fact that this faith is standing on such weak feet that the slightest breeze would upset or destroy it.

I never thought of such a faith. For the faith of which I spoke to My disciples, a faith that will "move mountains", means something quite different from what is usually visualized in connection with the words: "Faith brings salvation!" That faith signifies quite a different state, one, as yet, never attained through a faith as taught by the priests. I very much doubt that with the indoctrinated faith anyone has ever attained everlasting beatitude, unless he interpreted it in My way and not in that of the priests.

The faith I taught My disciples and which I wanted to demonstrate and make comprehensible to them through the healing of the ten lepers, is a far greater power in the world of spirits than you can ever imagine. For this faith is the firm conviction that one or the other thing must irrevocably happen, as it did then through My Word. This faith is a participation in My might which I am happy to allow those children who really deserve that name and who - mind this - will never misuse this mighty power since they are fully aware of the greatness of this gift from the almighty Creator, one that only a loving child may receive from its father.

It was this faith which the ten lepers had embraced so firmly that they - while still suffering from the disease - calmly went to the priests firmly convinced that My Word, the Divine Word, could not deceive them and must be fulfilled because I wanted it so, and they believed and trusted it. Which of you has this kind of faith? Ask yourselves honestly and you will fare as did My disciples. You will have to admit: "Such a faith we do not comprehend. Such a faith, such a firm, unshakable conviction and trust in Your divine promises we lack completely, we are incapable of possessing."

To which I reply: "Yes, I know that you are incapable of such a faith and still will be for quite a while yet, for if you were gods in human bodies equipped with the power of God, you would be feeling the bliss within you, since it says: Faith brings salvation! What a vast field of activity would then be opening up to you; how much good you could do and how superior you would be to the lowly bustle of the world, is inconceivable to you. Then that word would be fulfilled, for such a faith would make you happy and full of bliss. You would be aware of the gradual amalgamation of your self with Mine if you felt yourselves equipped with such power, a power the first men had possessed to a certain degree but lost through their own fault.

This faith, this firm conviction, was absent in My disciples and is also absent in you and all people. Therefore, I want to point out to you the importance of such a faith that is based on love for Me, so that you may strive after it. Although it is not easy to attain since it requires much self-control and moral purity, you could still acquire it partially and in moments of great exaltation, once you have comprehended the idea of this mighty tool of My divine might and love.

You have not yet comprehended the words "I will!", for these words are based on the faith that what one wills must also happen. This might of the willpower is the faith that moves mountains, forces nature to reveal its most secret laws and makes possible many a thing that so far is considered an impossibility.

But whatever you want must firstly be wanted only for spiritual purposes and, secondly, only through Me and My might; for without this you are helpless, and only with it are you almighty. Thus with magnetism it is nothing else but the willpower or

this faith which, trusting in Me firmly and unshakably, by the laying-on of hands, heals in a short time diseases that normally would take a much longer course.

To this kind of faith everything has to give in. Not as if this effect were outside the scope of the laws of nature. No, these laws which so far have evaded the human power, now serve and obey man as a spiritual being, as a descendant from Me, whilst they mock the materialist, his reasoning and exploring.

As soon as this faith has come to dwell in man's heart, also the second factor mentioned in the Gospel, namely, the thanking and acknowledging of the gift received from above, will take place. In the Gospel it says in the 15th verse that one of the ten healed returned and thanked Me.

To particularly make it felt by the Jews what ingratitude for blessings obtained meant, the one who returned had to be a Samaritan; for the Jews despised this tribe of the Jewish people, which they credited with all the bad attributes, never with anything good.

Already in the previous Gospel it was a Samaritan who was given the priests and Pharisees as an example that no man must be despised to whatever nation he might belong. In this case again, one of that despised people had to shame the proud Jews who imagined themselves so much better, and to prove to them that no one, be he a publican or Samaritan, was so bad that he could not practise love of his neighbour and that one might not find him to possess good, often even better, qualities than some very conceited castes - an example for the present time when many a person looks down upon his fellow-men like that Pharisee on the publican and the Jews used to look down on the Samaritans.

That only one of the ten lepers returned, and at that the one of whom it would have been least expected, shows that in him alone the true faith had struck roots and that he, overwhelmed by the Lord's grace, could not help but praise Him, from Whom this grace had come forth.

Thus it will be with the gifts of grace in the lives of all men. Only those will be able to enjoy the fine results of their firm faith and trust in Me and their own willpower, who openly and honestly confess, as the text in the 10th verse reads: "When ye shall have done all those things which are commanded you, say: We are unprofitable servants: We have done that which it was our duty to do!"

In this act of healing I conceded that besides the firm faith of the healed the greater quality, the gratitude for blessings received, was not forgotten. A favour received without the feeling of gratitude towards the giver makes it only half a favour, or sometimes none at all. Instead of making the recipient of a grace humble, the neglect of gratitude makes him proud. The first is the expression of love, the latter that of hate. The first is an honest admission of one's own impotence, whilst the latter calls forth regret that circumstances have made it necessary to owe gratitude to others. The first is of a celestial, the latter of a hellish nature.

Thus I wanted to remind the reader of this event, still after millennia, that the might of faith, fine as it may be in its climax, is equal to naught if before and after the act man does not realize first his own impotence and then the omnipotence of Him who can endow man, a tiny mite in creation, with such powerful means.

That man who, conscious of his divine origin, keeps looking upwards, placing all the graces received with a humble and grateful heart on the altar of love, is strengthened in his willpower through My will. In such a heart there lives the right faith as a fruit of conviction, giving man through the awareness of the strength a happiness which only a child can enjoy when it recognizes its loving father's power and feels worthy of it.

Strive for this worthiness! And where there is gratitude, accomplishment will be crowning your wishes.

Receive this Gospel as a guide through the labyrinth of life. Build on a solid, firm ground, and then the roof that is to protect the whole of the house will be My spirit world, under whose care, according to the measure of your faith, you will, from stage to stage, be set over higher beings and be able to teach them that which I let you experience often during your earth-life and period of trial, namely, the infinite love in the Father and the boundless might in the children, if you have learned to have a firm faith and trust. Amen.

#### **- Sermon 40 -**

Fourteenth Sunday After Trinity. The Lord Warns against Worldly Thinking

t. Matthew VI, 24-34: "No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) For your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take

therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

*(April 20, 1872)*

These verses give the rules of conduct for the lives of My disciples. Adapted to their lives, these rules were meant to instill into them faith in the future when I would no longer be walking among them.

The entire sixth chapter contains measures for the future missionary lives of My disciples. These were the last fatherly admonitions they received from Me and were meant to teach them to take My words in their spiritual sense and not literally, which was often done. Before they could teach others and guide them onto the road of true cognition, they had to have a clear understanding themselves.

Thus this chapter contains details about how to give alms, how to pray and how to practise the religious rites spiritually for the benefit of the soul. It also discusses the actual value of the temporal-material and the eternal-spiritual things and how life's difficulties can be aligned with trust in Me. This last point was essential since, after My decease, My disciples had to choose between spirit and world or - as is written - between God and mammon.

My disciples had left everything that bound them to the world and followed Me, sacrificing worldly possessions and ties for the sake of spiritual values. Therefore, since I so often predicted My decease, it was understandable that the thought would arise in them: "What will become of us? It is true, in His presence we had no worries; but when He will no longer be with us, - what then?" I had to answer these thoughts that kept creeping in, to reassure their perturbed minds, not only during My presence on earth but also for later times, so that the concern about food and clothing did not burden them too much, which would have considerably interfered with their spiritual mission.

That was the reason for My fatherly words and My allusion to the lilies of the field, and that the loving Father in Heaven does not forget anything He has created and, therefore, would not forsake them, who had been chosen for a great task.

In the circumstances under which My disciples were living, what I spoke to them had for them a literal meaning; but for you and all future mankind it must be interpreted spiritually. For you live under quite different conditions and there is no need for you to forsake everything in order to follow Me spiritually on the designated path.

If in those times I said that no man can serve two masters, I meant to say that it is impossible to embrace two different things with the same degree of love. To "serve either God or mammon" means as much as to strive after either one or the other as a supreme goal; for "to serve" means: To devote oneself with all one's soul to that which is one's foremost love.

In this sense, this word applies also to you as well as present and future mankind. He who lives solely for the world and its pleasures, striving for their satisfaction and using all possible means of acquiring that which appears to be the most important thing, that is, temporal prosperity, - can naturally have only a very limited conception of God and spiritual values; and he will always subordinate this conception to all the others since his highest aspiration, his goal, is not spiritual but only worldly happiness. In this sense the words apply: "Ye cannot serve God and mammon." However, it is quite a different thing to use mammon or worldly wealth for spiritual purposes, not regarding it as more than it really is. Then it may be used for one's own benefit as well as that of one's fellowmen, especially if I have provided a person with particular wealth.

There have been rich and wealthy people and those in high positions who have remained faithful to Me and looked upon the world the way I wanted them to. Therefore, the wealth entrusted to them was only a means to an end, not the sole purpose of all their striving.

In view of this it is extremely important to correctly understand the words: "No man can serve two masters."

Thus, the other words of comfort I spoke to My disciples are not to be taken literally, for in the present living conditions it is even everybody's duty to provide for his earthly needs. However, this care should not go so far as to prevent a man from striving for his spiritual goal and doing good to his fellowman!

It is true that "the birds do not sow, reap or gather into barns, but are looked after by the Father in Heaven". However, animals are dependent and are supported by their instincts which lead the hungry to food and the thirsty to a spring. Most animals have but to care for themselves, or for only a short time for their small families.

With man it is different. He is free and not directed by the voice of nature or instinct but by his spirit which, with the help of his intellect, induces him to improve his condition so as to enable him to work on his spiritual self without being hindered by the care for his physical organism. Therefore, he must provide for his future life, for himself and his family which needs his care for a longer time than that of an animal.

The main purpose of his life must, however, be the Kingdom of God and his higher, spiritual destiny which, after the completion of this short trial life, continues forever in the beyond. Therefore, it is his duty to administer the gifts entrusted to him - the talents and worldly wealth - in such a way that he never loses his spiritual garment for that eternal life.

The words: "Take therefore no thought for tomorrow... sufficient unto the day is the evil thereof" were spoken to My disciples in a different sense than you would interpret them today. This - like all the preceding verses - only means that man should not extend his worries too much or put a spoke in the wheels of destiny, or interfere with the divine guidance of the individual; for here his sphere of action ends.

You humans should consider your cares and efforts only to such an extent as they are sanctioned by My teaching, My Word and promise to bring success. Then they are just, but also not too great;

for you yourselves will always have to fulfil only the smaller part of your aspirations, and the fulfilment of the greater part will be up to Me. If you also take into consideration that as finite beings your insight is only limited whilst Mine, as that of the almighty Lord and Creator, is infinite, you will realize that what you ardently pray for cannot always be granted but that I, being more far-sighted, must often deny it to you.

From the interpretation of these verses you can see how, through narrow-minded conception, these words which had quite a different meaning in those times, can be misunderstood. At that time, they were adapted to the future mission and social position of My disciples. Today they are still true, for nothing but the truth can go forth from My mouth; but the guiding-star for your actions must be mainly their spiritual meaning. The words of comfort that I spoke to My first disciples must have a different significance for My present, maybe My last, disciples. Everything that I said remains true, but the comprehension of this truth is motivated by the spiritual level of each individual. If this truth is always adapted to the existent circumstances and related to Me, it can bring the results I once intended and which I now, once more, want to achieve through this spiritual interpretation. Therefore, make every effort to attain spiritual comprehension, so that the light that is shining upon you can, with its full strength, illumine, warm and animate your soul and unite it with My spirit. Then the moment will have come when the cover of material creation has ceased to exist for your eyes, when it will have made way for spiritual vision, enabling you to recognize only the spiritual everywhere and Me, as the Lord of the spiritual, an eternally loving Father.

There, peace and harmony is yours as the ultimate goal of all your anxieties, be they justified or futile. There is requital for every bitter experience and reward for all true merits. There, the last building stones of the material world have been transformed into the first spiritual ones, whereon rests the vast edifice of an infinite spirit world. Material things are assigned their spiritual place, and spiritual beings are shown the way to further purification so that they, ascending from stage to stage, from world to world, from sun to sun, may keep unfolding their abilities, enjoy ever growing bliss and, as the ultimate goal of their endeavours, may finally reach that state where the Father as the sole shepherd is surrounded by His children as the sole flock, whose salvation began in physical and ended in the highest spiritual life.

That is your destination and the purpose of all My messages to you! As you can see, I am doing My utmost, and it is only up to you to comprehend My words in the way I, Who am spirit, could only have meant them. Make every effort to understand them, and the ultimate achievement will prove to you that this is the only way a father could have guided his children to such a goal! Amen.

#### **- Sermon 41 -**

Fifteenth Sunday After Trinity. The Raising of the Young Man of Nain

t. Luke VII, 11-17: "And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he delivered him to his mother. And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, that God hath visited his people. And this rumour of him went forth throughout all Judaea, and throughout all the region round about."

*(April 22, 1872)*

Here again you have one of those miracles that were to strengthen the belief in people that I was not just an ordinary man, not just a prophet, but something greater, so as to make them more and more willing to follow My ways and make it easier to guide them.

The Essenes, too, raised from the dead; but how this was done I have already explained to you in the Great Gospel of John. If I wanted to perform a miracle, it had to be done in a different way. Only in this way and with compelling evidence could I set right these people who were so stubbornly attached to the Mosaic doctrine and ceremonies.

A raising from the dead, as took place with the young man of Nain, was quite new to them and so they were justly amazed at My power over life and death, the like of which they had not yet seen in a human being.

Thus I educated My disciples and many other people, including Gentiles, to be propagators of My teaching of faith and love. That My words were true and My mission essential, the reason why I came to this earth, and the object and purpose of My life as a man on earth - all that I proved to them through parables, talks and miracles. Only few understood Me, but the seed had been planted in the hearts. It gradually sprouted and began to bear fruit, even though the growth was sparse. I always adapted Myself to the circumstances; either I delivered powerful speeches or I performed miracles, which had to help proclaim the Son of man as that which He really was.



The miracle of the raising of the young man of Nain should, however, be interpreted in a spiritual sense if it is to be any use as a sermon. The significance of this act for all times must be found, so that you may recognize that in every one of My actions during the years of My ministry there is a hidden significance which is important for all times.

This Gospel describes an ordinary funeral where a weeping mother follows the coffin of her beloved only son. An ordinary event, one that you may any day experience, either in your own family or with your friends and acquaintances. In every case you will find a stiff corpse and weeping people following it.

To interpret this ordinary event spiritually, you must also understand spiritually that which precedes a funeral.

Every death is a transition from one extreme to the other, from life to death, a transformation of the solid body into primary elements, a separation of the spiritual from the material or, if you want to express it even better, the beginning of the spiritual and the end of the material life.

There exists in creation an apparent material death and a real spiritual death. In view of this, a funeral must be regarded either as the burial of the spiritual in a person or as an abandoning of all that is of the world.

Here in this case a mother mourns her only son and follows his coffin. I encountered this sad scene and felt pity for the mother. I stopped the coffin-bearers and raised the son that he might also in future continue to sustain his loving mother.

The spiritual interpretation of this act is as follows: Now, and still often, parents will weep over their children who have taken a wrong course. They will be sad if they see how their children - notwithstanding their parents' care and efforts - like a material corpse that no longer holds anything spiritual, follow only the world and its pleasures, thus hurrying towards their spiritual death.

To many such weeping and mourning parents who only too late recognize that they themselves are responsible for the early spiritual death of their child, I step up and raise their children from sin and vice back into a spiritual life by allowing them to taste the bitter consequences of their way of life. I raise them through suffering and illness, ruin their physical health and their worldly circumstances, thus returning to the child who had turned into a corpse, his spiritual life so that he may start afresh to regain what was lost, thus through penitent reform relieving his parents' conscience and self-reproaches.

Such funeral processions take place every day in material as well as in spiritual life. There is more decay on your earth these days than spiritual life. Practically all mankind is buried in material desires, as if lying motionless in a coffin of worldly cares and pleasures. And the few who still possess any spiritual life are the mourners who walk behind the coffin praying to Me for help and deliverance since they are sorry for the dead, their fellowmen, but cannot save them.

This funeral procession on a small and a large scale, as well as the laments of the few better ones, causes Me to step up to the coffin and awaken those sleeping or apparently dead, to prevent them from being lost for the spiritual life. I awaken individuals as well as entire nations through all kinds of events and calamities and let them experience the consequences of their wrong way of life and complete disregard of the spiritual.

Look, this large funeral procession moves slowly to the place where the decomposition of the material body takes place! The condition of the souls of many people, as well as the states of many nations, is beginning to decay, and a general process of decomposition, purification and separation is manifesting, as is the case with every body which has been abandoned by life and, subject to the laws of nature, has to serve again other forms as a basis and the stuff to further their development. Amid this general process of decomposition of entire mankind which - figuratively speaking - is lying lifeless in the coffin of worldly pleasures, I step up to it and through My messengers and scribes cause new vigour, new life, a new spirit to fill the veins of the human soul, calling to the worldly people who have fallen asleep, as I once did to the young man of Nain: "Young man, I say unto thee, arise!"

Mankind as it is today, because of the short duration of its trial life, can be compared to a young man who is still far from having fulfilled his mission. Mankind, too, must proceed to manhood and then to old age so that it may mature and begin to shed its old clothes of partly decayed worldly opinions and put on a spiritual garment which does not ever decay but remains serviceable also beyond this short life on earth for the other, greater, eternal life. To this mankind, which is on the point of decomposition, I call: "Arise, for you were not created for the tedious road of matter, but for the shorter path of the spirit!"

Arise and pay attention to My call before the complete disintegration of all social ties will teach you the bitter truth that there still exists quite a different world from the one you had in mind until now, one which consists only of speculations, deception and despotism!"

Just as in the past, today I am also moved to compassion by this present state of decay. I pity the better kind of mourners, but also the dead who - not knowing My Word - would irrevocably fall victim to decay, the spiritual process of decomposition, and would have to start out voluntarily on the painful road of cognition from within. To see mankind as a corpse moves Me to compassion since, when I created men, I gave everyone a spiritual spark from My own being. Later on, through My descending to your earth, I not only reanimated this spark, but - for which I had to pay with humiliation and sacrifice - I chose you humans from among so many other beings to recognize Me not only as the Supreme Spirit, but also as the Father and with Me and through Me to help also other worlds towards perfection, thus bringing them new beatitudes and new truths. The giving of these will enhance your own bliss, and only as children of My love will you experience what it means to be privileged by the almighty Creator and Lord of the entire universe. Therefore, I pity this funeral procession and as a result I have, through My words and gifts from heaven, kept calling to you already for years: "Arise, awake from your worldly sleep! Awake to the spiritual, eternal life; for only there is salvation for your own existence!" Only there is the beginning and the end of the human race. You do not have to disintegrate like the material body in order to become part of other forms, beings and things. No, you shall, aware of your origin, live as immature souls through the stages of childhood, youth and adulthood, so that in old age, conscious of good deeds and with a feeling of exaltation, you can pass into that world which is out of reach of

worldly decay, that world where everything is spirit, love, light, where everything breathes warmth and eternal life, where there are no mourners but only happy, jubilant spirits. These shall be guided with and through you to the great goal, to My boundless realm of the spirit, and I, as the Father of My children, shall guide the awakened to the eternal light-source of life. Only then will they fully comprehend Me as a Father.

The purpose of all My words is this raising from the material, from the worldly coffin, just as I once wanted to protect and prepare the world of that time with My miracles, words and parables that it would not decay spiritually. In those times, the prophets, My disciples and other believers were the mourners. Today, it is YOU whom I have given the Word of salvation and eternal life so that you may contribute as much as possible to the work of salvation.

Work in your own families toward this end. See that there is no one who is dead or decaying. Sow the seed of life which My spiritual wind, like the autumn winds that carry the material seed to the fields, will carry into the hearts duly prepared through suffering and calamities, so that the feast of resurrection may repeat itself there, too. Then, of mankind's lifeless body there will remain only the coffin, the world itself which, if it wants to be of any use to mankind, will have to spiritualize too under the influence of spiritualized mankind. Thus the former paradise will return where man - a spiritual being out of My Creator's hand - will once more be a spiritual lord over all beasts and even over the elements. This, however, can only be accomplished by the living, not by the dead "young man of Nain". Amen.

## **- Sermon 42 -**

Sixteenth Sunday After Trinity. The True Observance of the Sabbath

t. Luke XIV, 1-6: "And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him. And, behold, there was a certain man before him which had the dropsy. And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day? And they held their peace. And he took him, and healed him, and let him go; And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day? And they could not answer him again to these things."

*(April 23, 1872)*

The beginning of this chapter speaks of the healing of a man from dropsy, which took place in the house of a chief Pharisee and on a Sabbath, on which day, according to the strict laws of the Jews, any activity beyond the performing of religious rites and ceremonies is inadmissible.

There was a good reason for this healing to be effected under the mentioned circumstances. Although this chief was an adherent of My teaching, he understood the dogmas of the temple in their literal sense; he also liked to listen to Me as long as I did not do anything that contradicted his views and offended against his dignity as a Pharisee. Therefore, I let it happen that while we were sitting at his table, a man suffering from dropsy entered and entreated Me to heal him.

The Gospel states that I did heal him. However, since I healed him on a Jewish Sabbath, this caused annoyance. Thereby I wanted to point out to the Pharisees how badly they understood their own laws and how incorrectly they taught them to the people. That is why I said: "Which of you shall have an ass or an ox fallen into a pit, and will not straight away pull him out, because it is in his own interest? But to do a good work on others or for others, that you regard as a sin!"

Thereby I wanted to prove to them that charitable and good deeds do not desecrate the prescribed holiday or Sabbath, but are more likely to hallow it than many useless rites and ceremonies thoughtlessly performed.

As far as the Jewish people were concerned, there were plenty of abuses. Although they had the laws of Moses and the prophets, they did not know how to interpret them spiritually. The Pharisees and scribes encouraged them to stick to the literal meaning, since it was important to them to have the laws interpreted in such a way that to be a Jew in the literal sense was not too much trouble. Therefore, I came into the world in this particular nation which had for a long time possessed a religion that was the most suitable to serve as a basis for My teaching. The old laws did not have to be abolished, but rendered to the Jewish people cleansed. They had to be interpreted spiritually thus to save the human dignity which was on the point of being lost altogether in all the ceremonial rites of the temple and egotistical worldly pleasures.

During the three years of My ministry I kept pursuing this purpose. I sought opportunities or allowed events to take place which gave cause to fight against the Jews' false notions and prejudices. Thus, also the observance of the Sabbath was a subject which I, as the originator of My divine and sole true religion, could not ignore. To eliminate these prejudices, I began to take action in the house of a chief of the Pharisees to give rise to a discussion on this subject. Since the Pharisees always wanted to be the first, claiming to know and understand everything better, they were also the first ones that had to be cleansed of their false notions if ever the people were to be taught the truth. For this reason, I performed this healing before them and gave them an answer which silenced them, as is witnessed by verses 5 and 6.

The temple chiefs had quite different notions of charitable deeds, so that I often felt obliged to explain to them in more detail, through examples and parables, the texts about the love of one's neighbour; for they were of the opinion that good deeds were only due to the temple and their own person. Everything else that was done for other people did not count with them.

Already in those times, the observance of the day of rest every week was misinterpreted, and the same applies to the present time, when this day is not observed in the right way; in other words, it is not devoted to spiritual education. Therefore, I shall now, after the healing on the Sabbath, also discuss the observance of this day and show you that you, too, are still far from celebrating this day the way Moses meant it and I Myself want it understood.

In the world, as it was then and still is today, there are always people who give orders and others who obey. Those in charge have, at all times, had their own interests at heart and have often misused their subordinates and their work, allowing them little rest and little time to, at least once a week, put aside the temporal and either listen to words of spiritual meaning or think about higher things, like the true reason for their own existence and what they actually are as men, or meant to become as beings endowed with the divine spirit. This was the reason why Moses in his laws stated, as ordered by God, that which the mighty would not grant voluntarily. In the metaphorically presented story of creation, he let the Lord and Creator Himself, after six days of work, institute the seventh day as the day of rest.

This arrangement, which was necessary for the sake of man's moral dignity, was also adopted by other nations and now exists practically everywhere. Even if now the week is arranged differently from what it used to be in those days, there is still one day during the week destined for taking a rest from physical effort, for contemplation and reflections on man's spiritual mission.

Where the Jews exaggerated by overdoing things through literal conception of their laws, the Christian nations have already for a long time gone to the other extreme. Whilst with the former a strict law demanded the hallowing of the whole day, the Christians are satisfied with a visit to church at certain times; the rest of the day being spent with amusements, feasting and gormandizing. Generally, on Sundays and holidays more evil is done than during all the week, where due to work and limited means the necessary time and opportunity is lacking.

The Christian priests followed the original practice of the Pharisees. They considered only their own reputation and power. The Pharisees put the temple before all else, and the priests of the Christians, their church. With the former the hallowing of the holiday extended for 24 hours - also outside the temple the Sabbath had to be observed - whereas with the Christians, this was limited to a couple of hours at church. Most people believe they have done their duty towards Me when they have spent some hours at church, sitting, standing or dreaming, rattling off meaningless prayers or comfortably asleep meeting the priest's sermon with a natural silence. Seeing the church filled with human bodies naturally flatters the priest's ambition; but the respective souls are either quite listless or occupied with something altogether different from what the church or the religion I have founded requires.

Thus the abuse keeps spreading, and there is already a tendency for people to no longer accept this day of rest since the conscience of those who have to obey can be appeased with money and the little they still believe is disputed away without giving them something better in its place.

The decline progresses step by step. Those in charge believe that their self-interest is now voluntarily supported by the working class who are working for selfish reasons, too. However, they are so very wrong! They will see where it leads to deprive the poorer people of the few spiritual elements, which are no longer familiar to the mighty either, and by increasing their earnings to increase also their vices. They look with contempt upon everything that concerns Me and My teaching, and their example is followed conscientiously by their subordinates. Thus, finally, the material conquers the spiritual until I shall arrange things in such a way that the mighty will have to reap the fruits of their egoism, which will turn out quite different from what they are expecting.

The Sunday and holiday is meant to be a certain obstacle; it is meant to be a day on which the mighty have to give their subordinates acknowledgement of their work. And for the latter, this is to be a day on which they should remember that one day for contemplation about one's spiritual destination is not too much to give. This shall be the day when business must pause.

On this day, nature speaks to all hearts in its never changing language: "With all your work do not forget the Creator Who has created so many wondrous and magnificent things on this earth, to keep reminding you that you are not destined only for this world, that your work shall not always be of a material nature, but also spiritual. Recognize Him Who guides you weak children with so much love and patience, Who set you down among all this splendour, and Who, at least once a week, wants to help you forget your hard work!"

I Myself as the Creator instituted the day of rest on the seventh day, according to Moses' Genesis. This was, as it were, a correspondence to My planting the spirit in the so far lifeless hull on the seventh day after I had been occupied with matter. And this day, on which I raised matter to something spiritual, was the day of celebration or consecration. Therefore, it is to be observed also by man after he has - like Me - worked and been active for six days.

On the seventh day, man is to contemplate his work to perceive in it the spiritual idea that guided him to accomplish such work. This day is to become a day of celebration in a spiritual sense, when he shall recognize that his work during the week and his own existence do not have a material but a spiritual basis which he should remember on this day more than on others. On this day, where no duty, no working hours force him into a material trade, he shall remember My creation, My teaching, My love and My sacrifice for him individually as well as for all mankind.

Therefore, this day shall become for him a day of consecration, for then, freeing himself of the material, he can draw closer to the spiritual, sublime goal, which he and all creation are destined to attain.

Thus everyone shall celebrate the Sunday as a day of remembrance of My love and of all that I have done for him. Then this day will leave behind for all the days of work a gentle, religious feeling through which also the material work is consecrated.

Thus man can put the stamp of his own divinity on everything that he does and achieves.

This is how the Sunday and rest day should be understood and observed by you. You shall always remember that once there had been such a day for Me and that everyone will experience such a holiday when, free from his material hull, he will arrive in the other, eternal world as a spiritualized soul, bringing with him as a memory the conviction to have impressed on all his material activities the seal of his own divinity.

Because of this you, too, should observe this day of rest in a higher spiritual sense. Notice the spiritual shining through the hard crust of the letter. This is what makes true happiness. Spiritualize everything, your surroundings, yourselves, your actions and your words.

Not only the seventh day, but every day on which you make spiritual progress will then be a Sunday and holiday for you - a day like the sun after which this day is called by you - and it will pour light, warmth and life over you and all around you.

Every day will become a day of celebration or delight when you - worthy of your Creator and with a clear knowledge of your goal - progress from stage to stage, until you attain the eternal, never ending holiday, the holy day of eternal bliss in those regions where every day is a day of consecration and peace, prepared by a loving Father for His children from time immemorial. Amen.

### - Sermon 43 -

#### Seventeenth Sunday After Trinity. The Greatest Commandment

t. Matthew XXII, 34-40: "But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. Then one of them, which was a lawyer, asked him a question, tempting him, and saying, Master, which is the greatest commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets."

(April 24, 1872)

Concerning My reply to the Pharisee's question: "Which is the noblest commandment?" you have already been told quite a lot, and actually it would not be necessary to add any more regarding the two commandments of love: LOVE GOD ABOVE ALL AND YOUR NEIGHBOUR AS YOURSELF. However, since it is mentioned here specifically as a Sunday sermon, and since the Pharisees and scribes put Me to the test in an endeavour to find a point of accusation against Me, as My activity and My truths were annoying them, let us take a closer look at these two commandments. I shall explain to you in more detail the situation as it was then, as well as its spiritual analogy for the present time, so that you may find it easier to understand the correlation between My words and actions then and the present events.

In the days when I walked on earth the priesthood was as ambitious and greedy as it has been ever since, and anyone who wanted to limit or even destroy their power was, naturally, an enemy of the church because he was an enemy of the priests, tending to turn the people against them. This they would have felt very much where their influence was concerned, but even more so in their purse. So every time a teacher like Me appeared, whom they could not oppose very much because of the clarity of his words, they were intent on handing him over for punishment - under some pretext - to the existing political institutions as a dangerous rebel. In this they also succeeded, as the time of My ministry on earth was drawing to a close. Earlier, I had always evaded their traps, either in person or through well-considered answers to their insidious questions.

In this chapter, you find various questions and attempts to implicate Me with the authorities, so that they might achieve their purpose without its appearing as if they were responsible for My arrest, because they feared the people who were attached to Me and followed Me. Therefore, they came with questions like the one about the tribute money and other similar ones. Also the question by one of the scribes: "Which is the greatest commandment?" was intended to trap Me, for this man expected from Me an answer which could be interpreted as disregard of the existing secular laws, whereupon the servants of the governor would have had a weighty reason for handing Me over to the courts. However, since I already knew their thoughts and designs in advance, I took good care not to give them any cause for false accusations. My answer turned out in accordance with what is contained in their laws, only My interpretation of these laws differed from theirs. The application of

these laws and the way I wanted them to be followed was also different.

The two sole and most important commandments were also contained in the Mosaic laws. However, the interpretation and explanation by the priests was so one-sided that the spiritual man derived little benefit from them and found it difficult to find the right approach to Me and to his fellowmen as well as to all creation, a relationship which still today is comprehended only by few as it should be from a spiritual point of view. In those times, people stuck to the letter and now, after almost 2000 years, they are still scrupulously sticking to it like flies to a lime-twig, anxious to be free, but lacking the strength to free themselves.

Although I called these two commandments the greatest, the Pharisee understood them as little as the answer to My question: "What think ye of Christ?" The answer was quoted from a psalm of David and showed them in perspective that ultimately everything will be subject to Me, the Lord of Creation, becoming a footstool for My feet to rest, which means, upon which My teaching will be erected as an edifice.

What it means to "love God above everything" only few comprehended then and only few do so now. And to many people it is not clear at all what is meant by the words "to love one's neighbour", a supplementary commandment to the first one. To "love God above everything" is a phrase that is easy to say, but not so easy to understand and even harder to carry out. Here we must ask: "Why should men love God above everything?" - This question must be answered before love and its measure can be discussed.

Considering the question: "Why should I love God?" - the coldly reasoning person will answer: "Thinking about it, I actually find no reason why I should love God. Firstly, because I cannot love something invisible and, secondly, I do not owe any gratitude to the God Who created me, for He did not ask whether it suited me or not. He had only His pleasure of creating in mind and did not ask whether I, as the created being, would really be satisfied with My condition and the position He assigned to me among the other created beings, and whether I am feeling happy."

From these conclusions it would follow that there would be no obligation for man to love his Creator, even if He had placed him in the most fortunate circumstances, and much less so considering the hardships, suffering and misfortunes man has to struggle with from birth to death. Should men love God for that, and even "above everything"? That would be asking too much! There are people who would like to say to their Creator: "If you had not created me as a human being you might still claim my love, but in these sad living conditions it would require just too much simplicity to love Him Who in some respects placed me below the animal, yet gave me the ability to be really conscious of my state and to deplore it!"

Behold, My children, this is the not unjustified opinion of the rationalist whose world is the cold reality, that is, what he sees before him, can touch with his hands and perceive with his senses. With some, this way of thinking has always been the basis for their actions, ever since men came into existence. Today your learned materialists preach this without fear, and they find a large audience that fully agrees with their views and even applauds them.

If, in this sermon, I once more touch upon the commandment: "You shall love God above everything!", it is done to point out to the majority of people their wrong views about Me and the world, including the relevant false conclusions, -for the sake of those who are still susceptible to other things, except being admirers of transient matter, and feel that there is still something better and deeper moving in their heart inducing them towards spiritual life.

If I have given a commandment, there must be some reason why it should be observed or complied with. Thus, there must be a reason why I described this commandment as the noblest and greatest in My creation, and why it was instituted for the latter's continuation, consistency and perfection.

With every law it is easy enough to see why it was given in a particular form and whether its motive was love and whether it was given for the benefit of others or in the law-giver's own interests.

Now, if I as the Creator lay down love as the principle law for My created beings that are like Me, love for their Creator, it is obvious that the reason for this law must also be recognizable in My instructions and a person must understand that - whatever happens - love is at the root of everything.

What actually is "love"? We have to clarify also this concept to give us a better judgment concerning it.

Love is nothing else but a certain attachment to an animate or inanimate object. This attachment safeguards the preservation of this object to that degree to which it lays claim to our love. Among living beings love is an attachment or attraction to other beings with whom, due to their nature, there is emotional harmony. In the case of humans, the one who gives love also receives it in return. The loving person wants to remain with the loved one in a state of interchange with his thinking and feeling and, receiving love in return, as it were unite with that person to form a spiritual whole. Love which has no other goal than to see the loved one as happy as possible is also the quality that enables us to give the loved one everything, retaining nothing but the conviction of having made that person as happy as we can.

Only when a person has comprehended this love on the part of his God, Creator and Lord, can he easily understand the law of love demanding of him to love with all his heart and with the greatest possible intensity the God Who has given everything to make His created beings happy for all eternity.

But how does God prove this love which He has sacrificed for man to stimulate his human love into loving the Creator of the great universe above everything, above all that is of the world, the visible and invisible?

There are two ways that can prove and clearly demonstrate to a man the love of his Creator: First, the spiritual, invisible world within him and, second, the material, visible world around him. Both ways, although different in their expression, lead to the same goal, namely, to recognizing the Creator as the loving Lord and Father.

Let us now examine the first way.

In former times, when man's knowledge of nature was still more limited, scientists discovered many a starting point for the infinite, on a large scale as well as on a small scale. In those times it was the inner man with whom the enthusiastic lawgivers, like Moses, the Prophets and the seers, concerned themselves. They drew man's attention to his inner life and established as a law what men should actually do of their own accord.

In those times, this commandment of love for God was presented to men as a law, not as a commandment of love. That is why the Pharisee asked which was the greatest commandment, since he did not consider this one so important and may have believed he might receive an answer from Me referring to some civil law. For love, as I demanded it, was unknown to this Pharisee and to many other people in those times. Thus, notwithstanding these enlightened times, to millions of the people living today love, which means something different from self-love, is an unknown thing.

In order to make this law of My great creation known and recognized, I Myself descended to your dark earth and demonstrated through word and deed what love for God and love for one's fellowman actually means. Thus I turned man away from his materialistic tendency and raised him to a spiritual being with its roots, its feet, on earth in the material, but lifting its head, or the spiritual flower, into regions that have no connection with matter.

Just as I explained the love of God to My contemporaries, I showed them through numerous parables, words and deeds what the love of one's neighbour is and how it must be understood and practised. I showed them how the second commandment of love for one's neighbour can only be fulfilled if first the love of God has been fully conceived in its spiritual meaning and how, vice versa, the love of God can only be genuine and pure if it is expressed as brotherly love for one's fellowmen and all the surrounding world.

The second way to prove God's love through nature, recognizing in it His voice on every step, was reserved for later centuries, although already at the time of My life on earth, and earlier still, the priesthood was more familiar with the secrets of nature than many people are even today. This voice, through which I wanted to give men countless proofs of My all-embracing love, remained unnoticed for a long time. Even now only few hear this voice in their explorations. Unfortunately, most of those who rake about in the field of natural science know only matter and the laws imposed upon it by Me, instead of hearing the soft call of love breathing to them from every atom, since a breath of love from My divine Self is latent in every atom, awaiting its further

development in accordance with the laws of love.

It was the telescope which opened up the vast expanses above for you who are living today; and it was the microscope which revealed to you the wonders of the minutest things. With the help of both instruments you may be able to guess, but not comprehend, infinity and the Infinite Himself. Both sciences - astronomy and natural science - have been given to man to dampen his pride, to eliminate his self-conceit and still raise him high above all spaces as a spirit, since they enabled the finite to guess and conceive the infinite.

Both sciences are meant to lead to the love of God, the love of God to human dignity and human dignity to the love of one's neighbour, which again leads back to Him Who has arranged everything in such a way that every spark of love can complete its circuit by returning to Me as God from Whom it has originated.

Thus the love of God is to form spontaneously in the hearts of men and express itself in the love of one's neighbour which - based on the former - speeds up the circuit, and in this way both laws, out of which everything has originated and to which everything seeks to return, prove to be truly the supreme and sole laws. Consequently, they are the noblest laws since they are based on love, on the inclination of like toward like and, therefore, can only give harmony, that is, peace, bliss and delight.

Even if man in the course of his life has to put up with many a struggle and bitter suffering, the spiritually inclined person does not regard this as the result of material or social circumstances, but sees in it an education for a higher life. The temptations of the material world must first be overcome before it is possible to comprehend the spiritual world in all its significance. Thus for him, the son of a God, struggles and suffering are only a spur to progress, not a cause for disappointment; thus he feels sublime in the struggles with a material world and, as a spiritual child of an eternally loving Father, strong enough to conquer them, for the corroboration of which I, as Jesus, have given you a splendid example. In this state of awareness man understands why he should love God above all, that is, far above every other love; why he should regard the love of God as the highest and comply with its demands. He also understands why he should love his neighbour who, too, is a spiritual being, gone forth from the hand of God like himself, which means, he should respect him just as he himself, as the image of God, wishes to be regarded and respected.

Thus you shall love Me as God and prove this love on your neighbour so that you may be true descendants of Him Who has breathed His wonders into all things. Then you will realize that a world can only exist if its basic nature is love, if love is its impulse for existence and perfection.

It is this which My two commandments preach to you, what they are telling you in a thousand ways from the cradle to the grave and what they will be reiterating far beyond this life - that without love there cannot be a Father nor can there be children. Amen.

#### - Sermon 44 -

##### Eighteenth Sunday After Trinity. The Healing of the Man Sick of the Palsy

t. Matthew IX, 1-8: "And he entered into a ship, and passed over, and came into his own city. And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee. And, behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitudes saw it, they marvelled, and glorified God, which had given such power unto men."

*(April 25, 1872)*

This Gospel again speaks of several miracles I performed and tells how I dealt with the objections and remarks of the Pharisees with which they kept criticizing My teaching and My actions. Already the first miracle with the man sick of the palsy disturbed them in their priestly zeal because, prior to performing the miracle of healing, I said to the sick man: "Your sins are forgiven!" I forgave the sick man his sins because of his and his relatives' faith, or firm conviction, and also because -like most of the sick who are themselves responsible for their sickness due to offences against their nature - he had now to bear the consequences of his actions.

The Pharisees and High Priests believed that they alone were entitled to forgive sins; that is why they were upset. However, I intended to show them that I not only could forgive sins - and that in the truest sense, - but that I also had the power to heal the consequences of sin which they were unable to do.

The reason for their envy and hate was the fact that through the striking examples of such miracles I won the people for Myself, thus gradually alienating them from the priests.

At that time it was necessary to prove and corroborate My words through such acts because the majority of the people was not yet on such a level of religious education that they could have entered upon the proper path to salvation solely with the help of spiritual arguments. And thus you see in this chapter of the Gospel how I sought to rectify the false ideas of the people around Me, and how I kept proving by acts the truth of what I had just taught them. In those times there existed many prejudices among the priests of the Jewish people which I had first to eliminate if I wanted to spread My teaching. For all men were equal before Me; through the divine spark within them they were all entitled to becoming My children.

To demonstrate My might, I had to prove their spiritual ideas false through My words, and I had to eliminate physical diseases by acts. And so you see how I and My disciples often acted contrary to the prescribed religious ceremonies in order to draw people's attention to the fact that the literal observance of the laws of the temple was not yet religion in the sense that Moses, the Prophets and I meant it to be.

In this way, I endeavoured to reduce all the misinterpreted ceremonies to their true value so as to make room for My pure spiritual teaching. That is why I said: "They that be whole need not a physician, only they that are sick!" - "I will have mercy and not sacrifices!" - "I am not come to call the righteous, but the sinners to repentance!" - and to the objections regarding fasting: "Can the children of the bridechamber mourn as long as the bridegroom is with them? But the days will come when the bridegroom shall be taken from them, and then they shall fast." - "No man putteth a piece of new cloth unto an old garment!" - "Neither do men put new wine in old bottles!" - and so on.

From all this you may see how I fought against the old prejudices in various ways, through words and parables, so that My teaching might be recognized as spiritual and people might understand that it cannot be replaced by ceremonies and the running into the temple, and that these words might come true: "Who ever worships Me, must worship Me in spirit and in truth!"

I reminded also My disciples of this, pointed to the many erring children, and said: "The harvest truly is plenteous, but the labourers are few. Pray ye therefore to the Lord of the harvest that he will send forth labourers into his harvest." Look, My children! Before healing the man sick of the palsy I said to him: "Thy sins are forgiven!" His sickness had been caused by sins against his own organism. I forgave him these sins, for he was unaware that he had contracted this disease through chasing after sensual pleasures. I did not say to him: "Go, and sin no more!"; for he was still far from comprehending and repenting these sins.



His sudden healing, solely through My word, was to make him ponder and prove to him that what initially gave him so much pleasure and eventually so much suffering did not constitute man's true life, but that there is still something higher, more spiritual within man, which tends to draw him to better regions with values other than the base stimulation of the senses.

With My words I intended to exalt this sick man and to humiliate the pride of the Pharisees, to make them feel their impotence since they were unable to make their words as effective as I did Mine. Words fade away, but the deed continues to speak. Thus My remarks on various occasions were intended to show the arrogant human intellect its limitations in order to make it humble itself before the sublime power of the spirit.

Everything that I then said and did is also relevant for this and all times. Wherever you look, there are the sick of the palsy, the blind, the lame and even dead people. And everywhere there is more darkness than light, at best only twilight. There are many who are spiritually lame or paralysed because of the wrong direction of their souls and who, hanging their hearts on transient things, completely scorn or neglect what is spiritual. The result of this spiritual palsy is the misconception regarding spirit and matter. These are the sins I have to forgive them daily if the majority of people is not to perish.

Still today, plenty of miracles happen in the world but people do not accept them as such. With their intellect they endeavour to explain all natural phenomena and political events as having quite ordinary causes, not noticing how I help them out of the noose when through their obstinacy they have got themselves entangled in a labyrinth of hypotheses and disastrous events. However, I once said that I had come to the sick, and this still applies today. I seek out the ailing, weak, sick of the palsy, the blind and those souls that are afflicted with all kinds of maladies, and I endeavour to heal them by using their own sins as a school for them, from which they should go forth strengthened if possible. Many a person I heal because of his firm belief. I place him in circumstances that give him time to ponder his life and errors and to rectify them. Even you, who in many ways already understand quite well what I have in mind with man and what I have chosen him for, I must often forgive your sins since you are not quite aware of what causes many a difficulty that embitters your life. I am still unable to say to you as I did to the adulteress: "Go, and sin no more!", for not all have come to realize that they are only lazy servants, notwithstanding their good will and greatest devotion.

Also at the present time many a person sighs under the burden of realization of his weaknesses. Let him come to Me -like the sick man in the Gospel - in the firm belief that I shall heal him, and he will soon hear the voice in his heart calling to him: "Thy sins or errors are forgiven! Take up thy bed and go unto thine house!" This means to say: "Do not rely on others nor on coming events and better conditions, but cast off the weaknesses in whose bed you have been lying until now! Shoulder your wrong concepts and your errors, carry them and walk with firm steps towards your perfection. Your opinions and errors, on which you have until now been lying like a sick man, shall not hinder you in your progress now that your burden is lighter, and you shall gradually be rid of them completely. But first, the state of things has to be reversed. Formerly you lay and rested upon them, but now, well aware of their significance, you have to shoulder them without resenting their burden." Thus also you, whom I have preferred to many others and made familiar with My teaching, shall begin with your own healing. For this purpose I send you circumstances under which the strength of your soul is tested and trained; for now, too, I have to seek out the sick and help them so that they, when healed, may serve as a good example to others. Even I cannot put a piece of new cloth on an old garment of sin nor can I fill new wine into old bottles. None of them could stand up to it. The garment wears out and the bottle bursts. Therefore, the old garment and the old bottle must first be put aside; the old Adam must be put off, if the new one is to replace him. Before all else, the sins which are the cause of all troubles must be forgiven, that is, eliminated. Only then can the former sick person go his way - healed. However, every word, every action, every event must also play its part in increasing the number of workers that are needed for the harvest. Already once before had I said: "Many are called, but few are chosen." There are still many lame, blind and sick of the palsy, and they must all become whole again. This requires efficient labourers in My vineyard and these, if they are to fulfil their duty, must be capable of any kind of work. This is only possible if they, too, have gone through the school of cognition which they want to bring to others. Thus they have to face a chain of trials, suffering and battles which shall ultimately result in their putting off their old habits and changing into the garment of divine truth so that they, too, may follow the call: "Arise, take up thy bed and go unto thine house!" All of you were sick, more or less sick of the palsy. I have given you plenty of aids for your healing. When you are completely healed, you will be the labourers for the harvest which will soon be followed up on a larger scale than has been up till now. Therefore, make sure that every one of you fulfils his duty in his own field, as I can and may expect it of him, since you do not lack the remedies! Amen.

#### **- Sermon 45 -**

Nineteenth Sunday After Trinity. Parable of the Marriage Feast

t. Matthew XXII, 1-14: "And Jesus answered and spake unto them again by parables, and said, The kingdom of heaven is like unto a certain king, which made a marriage for his son, And sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: And the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding garment: And he saith unto him, Friend, how earnest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants. Bind him hand and foot, and take him away, and cast him into outer darkness: there shall be weeping and gnashing of teeth. For many are called, but few are chosen."

(April 26, 1872)

Here you have before you the parable of a marriage feast with which I intended to draw the attention of the Pharisees to their own machinations and their consequences; for they were under the delusion that no one saw through their games. But since I was anxious to achieve their betterment, I veiled My words and warnings to them on many occasions by parables, which the Pharisees did understand, but the people not always. I did not want to completely destroy their image with the people whilst they were still capable of betterment. However, since I always hit the nail on the head, their anger against Me kept growing until, as was ordained, they were given the chance and power to fulfil, with regard to Me, what the prophets had predicted for ages and what I, too, had prophesied to My disciples as My future fate and end on earth.

In this parable I compared the Kingdom of Heaven, or the Father in Heaven, with a king who sent invitations to the feast for his son to friends and acquaintances, but received everywhere evasive or negative replies. The king in his anger took revenge on them by having them killed and their property burnt.

When sending his servants out for the second time he made them invite all whom they would find in the streets and squares, and the servants brought the good and the bad to the table of their master. Among these guests there was also one who was not dressed for the occasion. When he had no excuse for this, he was cast into outer darkness, there to suffer for his shortcoming. And the parable ends with the significant words: "Many are called, but few are chosen!"

This is the contents of the parable, but in order to comprehend it in its spiritual sense, we have to examine all the circumstances mentioned until we discover the actual spiritual meaning of this parable and its application to that time as well as to the present and future. You must always keep in mind that there is a much deeper meaning in My words than the listeners at that time suspected and many readers now and in the future will suspect. Let us begin with the form of this parable so that you may see how everything has its deep spiritual meaning if put - spiritually illuminated - before the inner eye of the mind.

I compared the Kingdom of Heaven with a king who wanted to give a marriage feast for his son. Well, in the highest sense this comparison refers to the future marriage or complete unification of the material with the spirit-world, or the dissolution of matter and liberation of the spirit imprisoned in matter in order to realize its unification with that which is higher.

The first picture - a wedding - denotes the unification of two to one spiritual being, even if separated in two bodies. The wedding represents the great or sublime time when that which is congenial meets and jointly performs what would not have been possible to the individual.

To this unification or marriage, which usually on earth is celebrated with a wedding feast, all those who were considered worthy of taking part were invited; but the parable says that those invited refused to come.

Behold, this wedding feast denotes the entire period from the creation of man to the deluge. The earth, adorned in its wedding garment, invited all men to spiritual unification. It wanted to invite to this feast men, spiritual beings, as the material image of the joyful evolution-process of all creation. These, however, paying homage rather to the physical world and its pleasures than to the spiritual, ignored the invitation and challenge to strive upwards, but preferred to take the opposite direction. And, consequently, in order that the unification of My spiritual kingdom with matter could still take place, the deluge had to destroy the human race of that time, that is, those men whom I had endowed with great superiority and had taught and educated by every possible means. Following this catastrophe, the remaining descendants, at a later time, were again invited to the feast of unification, and actually the then living human race, alarmed by the previous judgment and also driven by an inner feeling, desired a unification of the spiritual bound in their body with the higher regions of the spirit-world. However, this desire was not sufficiently distinct and was interpreted by different people in different ways. Therefore, as the parable states, the good and bad came to the wedding feast.

Now there was - so the parable continues - among the invited guests also a man who did not have a wedding garment and, therefore, was cast into outer darkness. This means to say: All those who at least felt an inner compulsion towards spiritual growth were hopeful of seeing their wishes and ideas fulfilled. Therefore, they were full of happy anticipation, that is, every one of them - figuratively speaking - dressed in the best he had as a wedding garment. Thus the good openly displayed their inner love, their innermost, true aspiration towards becoming purer and better. Also the less good and even the bad adorned themselves outwardly with the mark of the pious, wishing to appear better than they actually were.

Only one man - as the parable states - did not bother about any pretence. He wanted to present himself as he was, but wished to take part in this unification, provided it complied with his views. And this one person who boldly defied Me, the King, is none other than Lucifer, or Satana, the spirit whom I expelled long ago and who, as the personified evil principle, represents the opposite pole to My own Self. Well, this deliberately most evil spirit was cast into outer darkness where there is weeping and gnashing of teeth or - in other words - where he may wait in the darkness of his own mind until a betterment from within will make his return possible.

That which Satan is as a person is represented on your earth by that type of people who know very well what is good and noble, but prefer the evil and do it deliberately. The "good" and "bad" at the wedding feast comprise all those who sin because they are too weak but, although they fall victim to their own weaknesses, they have never lost the desire for betterment and do not scorn or spurn it. The most evil and incorrigible spirits and souls, also the most backward in all creation, are those who do know what is good, but do not do it because they hate it and also, wherever possible, induce others to stray from it. Such aspiration is of a hellish nature because the love-impulse I have planted in all spirits and beings has turned to evil instead of good.

The Pharisees felt that the metaphor of the man without a wedding garment referred to them and became very angry. They saw that because of their own fault they would be excluded from all future pleasures in the realm of spirits until their voluntary conversion made them worthy of advancing towards Me. Therefore, this parable ends with the words: "Many are called, but few are chosen", which means to say that the doors to My great realm of spirits were and are open to all the spirits of My creation, but only few will succeed in entering the spheres of everlasting peace, tranquility and beatitude. This will not be possible until they have expelled from their heart all that which is of the world and the senses. Only then can they be chosen to participate in My Kingdom. And their spiritual eyes will only be able to bear the brilliance of My heaven of love and light when a similar celestial ray shines from them, which can and must find complete satisfaction solely in the reflection of the great spirit-heaven of light.

This is the spiritual interpretation of this parable, which has retained its significance until this day. Since that time, I have been sending out My servants to invite everybody to the wedding feast in My house, but often they returned without having achieved their purpose. As century after century rolls down into the abyss of the past, I have never ceased to invite. Some of the invited did come, but they foolishly expected of Me and My Kingdom what I demanded of them. They turned their backs on the spiritual kingdom preferring instead the long road to the shorter, rougher one.

I still keep sending out messengers who proclaim My will and are to explain to people the true purpose of their existence and that they, notwithstanding their resistance, sooner or later must arrive at the point where I want them. Many turn a deaf ear to the voice of love and peace; they will be lost for a long time. I watch with sadness how the majority begin to turn their backs on Me and instead of following Me, follow that which they know as evil.

When My invitation was unsuccessful, I once had to save lost mankind through the deluge, and again I shall be forced, for the sake of the good and so as not to lose sight of mankind's destination, to allow a similar catastrophe to happen. Only that the former material water shall be replaced by the spiritual water of My truth. And as once men tried to save themselves from the rising material flood, they shall now be inundated with My light, and I will awaken better spirits to spread it. And when the light will have pervaded everything, the ignoramuses will have to flee from its brilliance and hide in the outer darkness of their own weaknesses.

Thus, what I told the Pharisees in a metaphor shall be fulfilled spiritually. Now, too, some will get very angry at this mighty light, since it will be illuminating what they have held in darkness for so long. However, it must become light, irrespective of Satan's resistance, for My Kingdom is a kingdom of light! It is the destiny of the spirits and beings I have created, including the entire human race, either to go through a lengthy purification process in the eternal darkness of their own soul, equivalent to the densest matter or, with sacrifice and great effort, with suffering and battling, take the shorter road of cognition. This is the destiny of the spirits and beings I have created as well as of all mankind.

All are invited as spirits, but woe betide him who would try to enter the kingdom of light without a wedding garment! He would fare as the one mentioned in the parable; he would be cast into outer darkness until it will begin to dawn in his heart. Just as I, during the time of My visible sojourn on earth, wanted to illuminate all the dark corners of the human heart with My words,

thus at the time of My return, which is close at hand, all hearts must have light or must, at least, have been made receptive for the light, so that the wedding feast can be celebrated. Then I, as King and Father, shall prepare the wedding feast for the son, My spirits, and we shall then as one heart and one mind celebrate the feast of the greatest spiritual unification for the sake of which, in those times, I set the greatest example of humility and love for all of you. Amen.

#### **- Sermon 46 -**

Twentieth Sunday After Trinity. The Healing of the Son of a Nobleman

t. John IV, 47-53: "There was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judaea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death. Then said Jesus unto him. Except ye see signs and wonders, ye will not believe. The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house."

*(April 27, 1872)*

This chapter tells how I restored a dying child to health through the Word alone. It proves to you the power of the Word and how, accompanied by a firm will, it can accomplish things that would seem impossible to the average person. This nobleman also experienced this when, on returning home, he was told by his servants who hurried to meet him, that his child had been restored to life at the moment when I had spoken the significant Word.

With this act I intended three different things. First, I wanted to show My disciples and followers that here was a man of a higher rank, that he was also a heathen and, finally, that his test as a firm believer was to open the eyes of all present to that which they still lacked above all else.

On another occasion I had already told the Jews that everything would be taken away from them and given to the Gentiles because they, the first chosen, were stubborn enough not to accept Me and My mission. Therefore, this grace would be taken from them and given to the Gentiles with whom My teaching would find a better soil.

I wanted to demonstrate that not only simple people of the lowest class would come to Me, but that also people of a higher rank with an education in the sciences were not ashamed of hurrying to Me and entreating Me for help by word and deed. In this case, it was not just the belief in My power, but rather the love for his child that brought this Roman to Me; because for him conviction followed only after the healing. That is why I said to him: "Except ye see signs and wonders, ye will not believe!" I said this knowing well that after the healing of his child this man could not help believing. He was faced with the tangible fact: A child restored to health instead of a dead one.

The most important point, however, was the third. I wanted to show My disciples and other reverers of My Word by examples that with all My acts the main factor needed was the supplicants' trust in My Word, which they often lacked. Thus, this event was apt to show them that one who firmly believes and trusts in My Word will never be disappointed.

The nobleman, who had to cover quite a distance to his house, left Me with the firm conviction that his son would live - because of My words: "Thy son liveth!" This trust and firm belief in My words, which can and should always be there, is what I wanted to demonstrate to My disciples and listeners.

Thus, this act was of benefit to those around Me, for I made sure to explain to them the three reasons and My purpose behind it.

There were sceptics, too; even the nobleman was a sceptic, despite his faith in Me. He found out from his servants at what time his sick son's condition had improved, and only when he had learnt that it had happened at that moment when I told him so, did he become firmly convinced of My Deity, and he and his whole house believed in Me and My mission.

Now this example - being a link in the great chain with which I wanted to fasten and permanently establish My teaching on earth - shows you that a good success is achieved only with the firm belief of the supplicant. Now, too, I want to remind you that you cannot expect satisfactory results without a firm trust in Me and belief in the promises I often make you. Just as in the healing of the body it is not the physician alone who restores health; but the faith in him and in the effectiveness of his remedies is a factor, often the main factor, which brings about recovery. Thus with every supplication to Me - be it for spiritual or worldly things - trust and faith in Me is the most powerful lever by means of which fulfilment can be expedited and realized. Such firm trust actually binds Me to grant My child's request. Where else could fatherly love manifest itself if not in the granting? Surely not in the refusing!

I have already talked to you earlier about 'trust' and recently also about "belief"; and now I shall talk about both of them, but in a different sense. Here, trust shall be interpreted as confidence in Me and belief - not as the most powerful lever for one's own performance but as a firm conviction in the weight of My words and promises.

That nobleman in the Gospel had that confidence and strong conviction that My words could not fail, so he went home comforted-. He was convinced that he would find his child recovered.

Can you conceive this faith so powerful in the heart of a father, that he did not insist on My coming to his house, but believed My words and assurance, although the life of his only child was at stake?

Where have you shown a trust like that, you, whom I have showered with so many words of grace, often actually proving how I am always with you? - Admit honestly and freely that you are still far behind this man in the Gospel where faith and confidence are concerned!

You lose heart at the slightest misfortune, you rush to My scribe and ask for direct messages from Me, since you are still deaf to My voice that so often would like to comfort you in your heart. This is how you are, who would like to belong to the chosen!

Through this example I want to return you to the right measure of self-esteem, so that you may recognize what is still lacking in you and how remote you still are from the actual attainment of rebirth.

If you, the privileged, are like that, what am I to expect of those who do not have these words of grace, who are thrown about in the whirlpool of the world and, notwithstanding My warnings and the suffering I allow to befall them, cannot come to their senses?

In this message I want to show you where the landmark for your questions to Me should be so that you do not keep asking My advice at every opportunity.

Every one of your questions to Me proves your lack of confidence, trust, belief, your lack of comprehension of My words and lack of understanding of what it actually means to want to ask Me. If you had the right conception of My greatness and My holiness, then you would find the truth of My words in the Gospels established with which I have answered your often foolish questions. My purpose was to explain to you all the secrets concerning My nature, your hearts, My coming to the earth and My return in the time to come.

However, since you are still far from comprehending what a Creator and Lord of the universe actually is, you often put silly questions to Me which I, of course, do not answer as the Lord, but as a patient and loving Father. However, you should really ponder with more maturity what the many messages are for that I have so far given you through My scribe. You shall not only read them, copy and bind them; no, you shall strive to make them part of your own self. Through them you shall learn more and more to understand My entire material creation, the true value of worldly things and your mission and position in the universe. In the tiniest atom and mote floating in the air and up to the greatest, most distant star, which as a central sun sends you its light across millions and millions of miles, everywhere you shall recognize your Father Who, notwithstanding His greatness, appears mightiest in the minutest and humblest things.

Such contemplation should prove to you that His words are as true and effective as the language of His creation, and how great, boundless, kind and loving He is. His promises must be believed implicitly, for they are not the words of a finite, but of an infinite Supreme Being Who, within a humble human form, condescended to give you proof of the greatest humility and self-abnegation. Learn from the nobleman in the Gospel what it means to trust in My Word! In his immense grief over the imminent loss of his child, he set My words above his grief, trusted in Me completely and was not disappointed in his expectations.

I used this parable from the Gospel of John to set a standard, not for all future mankind, but for My chosen, how to understand and trust My words: For only if they have true confidence in Me, can they hope to awaken a similar confidence in others. Otherwise, they would be like the majority of your priests, who preach something they do not believe in themselves. This way My Kingdom cannot be established on earth.

If you want people to follow you, you and all the chosen of the future must first set a good example, as once My disciples did! Take an example of this nobleman! Become strong in trust and belief, then you will have tranquility and peace, which you will be able to spread all around! Amen.

## **- Sermon 47 -**

Twenty-First Sunday After Trinity. The Parable of the Unfaithful Servant

t. Matthew XVIII, 23-35: "Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow- servants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt. So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee? And his

lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."

*(April 28, 1872)*

On many occasions I mentioned to you that I had to interpret in detail for My disciples and other followers all that is said in My two commandments of love and explained even more clearly in the ten commandments of Moses. But since I was dealing with people who wanted detailed directions, so that they would know how to behave in various situations, I had to take every opportunity to either give full explanations of the commandments or illustrate them through parables in such a way that they could serve as a basis in all situations.

Therefore, you find in this chapter, from beginning to end, rules of conduct, partly clearly explained, partly in metaphors and parables, so as to make sure that My disciples and the future followers of My teaching would know beyond doubt how to behave in different situations and also how to successfully teach others about it.

In the beginning, My disciples were still like young children and unable to comprehend the high concepts concerning Me and My Kingdom as they did after I had poured out My Spirit over them. Thus you often find them asking surprisingly innocent and simple questions. How could My disciples, who were at all times under the influence of My presence, My words and deeds, still ask: "Who is the greatest in the Kingdom of Heaven?" If My disciples could still ask such questions, you can imagine how the others were thinking, who knew even less. Therefore, My answer and what is said in the following verses is plain.

I compared the simplicity of a child with the angelic minds of the beings closest to Me. Just as My angels should not be insulted, thus also those with the simple mind of a child must not be offended, since they are guileless, and children generally trust all who approach them. Therefore, it is the greatest sin to meet this simplicity with deceit, scorn, ridicule and hate. This is also referred to in the following verses, where it says allegorically that if a person's soul is governed by a passion, it is better to make every effort to overcome it than to have the soul perish through this one passion. These examples and parables are presented in the allegories of the language of that time, which is still today widely used in the orient.

After having pointed out to My disciples that it is better to sacrifice a part of one's self than one's whole soul, I told them in the subsequent verses about the joy I, as the Creator, experience if nothing of what I once set into the world is lost but everything eventually returns to Me, purified and spiritualized. This is clearly expressed in the parables about the shepherd and the lost sheep.

I also told My disciples how the lost can be saved by helping to better the erring and sinners without hurting their self-love. I gave them advice for the handling of the stubborn sinners as well as the not so stubborn. I further assured them that if two people who have become of one mind should ask for My blessing, I would never deny it to them. I told them that where two were together in My name I would be with them as the third, as the spirit of peace and unity. I pointed out to them that the penitent brother must be forgiven his sins, not just once but countless times to make his betterment possible. I told them that if they forgave a brother his sins in the spirit of tolerance, I, too, would forgive and forget them.

I gave them the parable of the unfaithful servant. With this parable I wanted to emphasize what I had already taught in the prayer I left them, wherein it says: "Forgive us our debts, as we forgive our debtors" - so that in the case of stubborn sinners they might not lose patience and condemn where they should forgive, or curse where they should bless.

I chose this extreme example of the unfaithful servant to prevent them from finding any excuse for being hard - not even with a single word, be it out of exaggerated zeal or genuine wrong judgment and intolerance where human errors are concerned. Thus I taught them to understand My forbearance and My boundless patience, proving to them why I let My sun rise above the good and the bad, because I am the essence of love and love does not want to punish but only to better.

In this chapter you find a full illustration of human life as it is meant to be: How man, guided solely by love, should look up to Me with childlike trust, act always without deceit and mental reservation, with no other purpose in mind than to please Me, his Father, thus to become worthy of being called "My child". It is also shown how a person should keep awakening love with a child's simplicity, and that it would be a sin to repay with evil the good intended by a person who approached you with simplicity and trust. It also demonstrates how the love of one's neighbour is to be understood and how a person should endeavour to draw a brother's attention to his errors very gently, resorting only in the worst cases to strict measures, but always forgive, forget and, finally, even return good for evil.

This chapter presents the entire spiritual mission of man, how he is to educate himself to become the child I want him to be, and how he is to influence his fellowmen and guide them to Me, so that in the beyond he will be what I had intended when I created the first man - My worthy image.

In this way you should read and understand My Gospels; then My grace will enlighten you, and in the parables you will not see the hard bark of the tree of life but recognize the core of divine truth concealed behind it. In order to achieve this and comprehend what is concealed from the profane eye, it requires spiritual vision and deep insight.

In this way the Bible becomes a source of help and light in all human circumstances, and the enlightened reader will find that for over a thousand years this book has preserved the greatest treasures to be mankind's sole guide and prove how I had already made provision in those times, that nothing would be lost of what was said for all times and eternities.

Before long, people will be asked with greater severity whether they actually know what they are here for and whether they

know why I came to this earth. Now the time has come to remove the "bark" of the letter and phrasing of My Gospels and to show men the brilliant stream of divine light under this seemingly hard bark, so that in these latter days they might still make up for their neglect of themselves and others to enable them to fulfil their mission. This is the reason for My numerous explanations and interpretations and for all these Sunday sermons, so that no one can say he had not known or understood this or that.

I am the God of light, love and wisdom. One day, when I shall return, no darkness will be able to exist beside Me. Therefore, it must become light in the hearts of all men. They must all learn to love in order to be able to use this love, combined with wisdom, on their fellowmen.

The reason for My words, the purpose of My warnings and the ultimate goal of My striving is to make you into My children and change the world once more into a paradise - as it was at the time of the first men - where there is neither hate nor anger or mockery, but only love, peace and tranquility among all beings; and where man, the ultimate work of creation on earth, combines within him all the divine attributes.

Thus it shall be, and everything has to strive towards this! Aspire to fulfil your mission - you and all men - by perfecting yourselves as much as possible! Do all you can to direct also your fellowmen to the same goal, then My words will not be wasted on you and you shall become worthy of being called "My children" and in the world beyond find the Father Who is endeavouring with so much love and patience to save His lost sheep, already here! Amen.

#### **- Sermon 48 -**

Twenty-Second Sunday After Trinity. The Lord's Attitude Towards the Authorities

t. Matthew XXII, 15-22: "Then went the Pharisees, and took counsel how they might entangle him in his talk. And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's. When they had heard these words, they marvelled, and left him, and went their way."

*(April 29, 1872)*

This chapter contains a number of parables which I gave to the Pharisees and scribes in order to obviate all their objections in the best possible way.

The above verses deal with one of those pitfalls the Pharisees used to set for Me, hoping to be able to hand Me over to the authorities if I gave an unwary answer.

The Romans, as their rulers, were only concerned with their own supremacy in the land of the Jews and were quite indifferent to the Jewish religion and its reformers - be they prophets or preachers, like My predecessor John, or the expected Messiah as represented by Me, - so long as any innovations concerned only the domain of religion and did not reach into the political field. Therefore, the Pharisees were anxious to find a question where, if answered conscientiously, I could not possibly evade politics.

So the Pharisees sent their followers to Me, together with some servants of Herod, with the ambiguous question: "Is it lawful to give tribute unto Caesar, or not?"

They had assumed that My answer would be that the offering to the temple came first and the tribute to the emperor was an unjust burden forced upon them by the might of the sword. Through such an answer they would have had the most conclusive evidence that I misled the people with bad interpretations, making them hostile to the government, and they believed thus to be able to involve Me with the authorities. However, so that they would not appear responsible and in case I denied the claim they would have witnesses, they sent also servants of Herod along, who were to confirm the statement they expected to hear from Me.

I must admit that this question was insidious. Since the Romans were not the lawful rulers, and only circumstance had forced them upon this land as its possessors, the Pharisees believed that I, as a native Jew, must despise the foreign rule and oppose it. But I, who search into the human heart, was quite aware of the Pharisees' intentions and gave them, with only a few words, an answer that made a further question on their part impossible. For the answer: "Render unto Caesar the things that are Caesar's; and unto God the things that are God's!" already contained the whole explanation, which only I, being the One Who I was, could give, - although this was not the answer they had expected.



Since I had shown them on the coin they handed to Me the image of the emperor and its superscription, I could not say anything else but: "This image on the one side of the coin shows you whose subjects you are; and if you do not want to understand the meaning of the image, the superscription on the other side proves it even more clearly. This is a small coin with which you trade and are able to satisfy your worldly needs. The spiritual, however, is above all coins - be they of gold or other metals -; it has another origin, another cause and another goal!" Thereby I made a strict distinction between the tribute due to the worldly power and that due to the spiritual.

The answer I gave was to tell them: "With the taxes paid to the emperor you purchase your worldly order, peace and security; with the spiritual offerings you obtain for yourselves order within, the peace of a clear conscience and the security in your actions, so that you know what you are doing and why. Thus you reach the same goal on both roads - here spiritually and there materially. Both must exist, for without them a coexistence of people is impossible, and without them it does not become clear which is the more important: The treasures of the world or the treasures of the spirit."

What I said to the Pharisees was also valid for all later times and will be so in the future as long as people live together in towns and villages and as long as religion and belief in a Supreme Being still dwell in their hearts. Just as a ruler is needed as a worldly sovereign, also a God is needed Who holds together the entire universe. Both are promoters and upholders of order and, therefore, also the sole lawgivers. Whatever the worldly rulers may be called, the executive power will always be assigned to one person only; and so also spiritually there can only be one ruler and not several gods.

There have, of course, always been sovereigns who misused their power and others who would not accept any power above them, just as there have been individuals and nations who were not satisfied with one God, but created for themselves a multitude of gods and goddesses to enable them to follow their worldly passions comfortably. But also in such a case every action was sanctioned through divine decree. Thus there were, and still are, people who want no ruler, no God, except their own self.

Still, whatever people's attitude, they have to pay tribute everywhere. If they want to be respected in their worldly life they have to give the worldly ruler part of their earnings, and to the spiritual ruler - GOD - they have to sacrifice all worldly passions, if they want to reach the goal He has set them.

Everywhere punishment threatens if payment is not made -here worldly, there spiritual -, and so I was quite right when I told the Pharisees: "Render unto Caesar the things that are Caesar's and unto God the things that are God's", which means: "Fulfil both - your social and your spiritual obligations. Recognize your attitude as humans towards your fellowmen and the worldly ruler. However, do not forget what you owe to Him Who set you into the world and endowed you with talents of which He will one day demand the tithe or tribute - money. Do not mix both obligations trying to satisfy both in the one way, which is not possible. Neither of the worldly nor of the spiritual can you rid yourselves completely.

The meaning you should derive from these words to the Pharisees is that you should not refuse to pay the tribute-money due to the world; however, this should be done without forfeiting that which is spiritual in your being and also without wishing to be all spirit while you still have to live on this earth globe in a physical body. It is of the greatest importance, both here in the earthly life as well as in the highest spirit life, to know the happy mean, so that a person may not go to extremes, which would be of no use to anybody, but only harm him and others.

Therefore, you, too, should heed these words to the Pharisees, the deep meaning of which illuminates your earthly as well as your future life, so that a wrong conception may not bring forth absurd results. As I already explained, love as such would only be ruinous to the loving as well as to the beloved if it were not guided and tempered by wisdom. Thus any virtue -even the best - can become destructive when it strives beyond the bounds of feasibility.

Do not ever forget in your earthly life to give the world what it is entitled to demand of you.

Give to the world what is the world's, but do not allow worldly desires to penetrate the spiritual. Spiritualize, if you wish, all kinds of activities, but do not allow your sacred, spiritual qualities to become worldly since they have to last longer than just for this short pilgrim life. Give God what is God's. Do regard also your worldly possessions as gifts from heaven, but do not forget the eternal, permanent treasures on account of the worldly ones. Although world and God appear to be two quite different things with different objectives, it is still possible not only to satisfy both, but even to combine them, bearing in mind that the world was also created by God as a means of enhancing and fortifying the spiritual qualities of His beings thereby to lead back to its origin what is worldly gross or material.

The world must be given its tribute, for it is a guide to the spiritual. As light is only appreciated when darkness is known, so the everlasting will be valued much more when one is familiar with the perishable, the world. The tribute-money you have to give the world consists in fighting its temptations, and besides, in the clear understanding of the real worth of its treasures, which can be used to advantage only if they can yield a spiritual product of love. And the material tribute to the emperor enables his subject to perform his work in peace thereby providing for his own and his family's welfare. Thus the judge looks after the common welfare and the citizen after his own. Therefore, temporal life is only the foundation for a higher structure, commenced on the rough stones of material reality and to be completed in the ultimate spiritual light elements of another, higher world. In order to reach the higher life, the worldly tribute-money must flow abundantly so that it may achieve a lot of good and sublime spiritually. In this way, that which is the emperor's, and that which is God's can be combined. This can only promote people's spiritual life and it corresponds to the true purpose for which I set you into the world equipped with so many

diverse qualities - good and bad. Control the latter, they are meant to contribute towards strengthening the former and will make you into My spiritual image.

Do heed the lesson which I have given you in this Gospel! There is a deep significance in it, from which the circumspect can gain rules for his whole life. He will then not demand extremes, neither of himself nor of his fellowman nor of the world, but will take the proper middle course and in paying the tribute-money will make it easier for his fellowman to produce the tribute. Thus he will fulfil his mission and My purpose for which I created spirits and matter; the latter, being the binding agent for the former, shall and must in the end dissolve and reunite what I set separately into the vast expanses of creation.

By taking the middle course you, too, should strive to contribute towards spiritualizing the material, so as to justify My returning to the earth by your own and mankind's spiritualization. Then it will show what you have given to the emperor and what to God, and to what extent the proper measure and proper weight have prevailed. A union with Me and My spirit world can only take place when you have become capable of apprehending even the least of My words in its true, profound spiritual meaning. To achieve this, I use every possible means of showing you what is the world's or the emperor's. However, I also keep reminding you of what is God's or Mine, and how both, although separate, can be combined when proper understanding is followed by the right realization. Amen.

#### **- Sermon 49 -**

Twenty-Third Sunday After Trinity. The Raising of Jairus' Daughter

t. Matthew IX, 18-19, and 23-25: "While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead; but come and lay thy hand upon her, and she shall live. And Jesus arose, and followed him, and so did his disciples.

And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and the maid arose."

*(April 30, 1872)*

This chapter likewise deals with acts of healing, partly done by the laying on of My hands and partly through the strong belief of the sufferer. Our text deals with the raising of the dead daughter of a certain ruler who had put so much trust and belief in My might that - as it says in the Gospel - he begged Me to come to his house in order that his daughter might become alive again through the laying on of My hands.

Believe Me, where there is so much trust I cannot but grant the request of the suppliant in order to show all men what can be gained through unconditional trust in Me. When a child ardently begs his father to fulfill his wishes, the father is sure to listen to him. What I had already said earlier about true believing can also be applied to this act of raising the dead, and it would, therefore, be superfluous to repeat it. These examples reveal to you very clearly which way men should follow in order to be certain of the fulfillment of their wishes, provided they are just.

Although when in those times I performed this act I was in My visible body, the same can be achieved also in these days; for here it is not the body that is important, but My Spirit. My Spirit is also with you, just as it was in those days with My disciples and those who respected My Word. Now I am not visible to you as a person, which is better, for seeing Me might be disturbing to you - knowing Who I am in reality. It was a different situation with My disciples and the people who followed Me, since they saw in Me, perhaps, a mighty prophet or even the Messiah they had been waiting for, but certainly not the Lord of Creation who brought into being everything there is.

As regards the raising of the daughter of the ruler, it was the reward for her father's unlimited belief and at the same time a guide and pointer for her.

This physical raising in those days corresponds to the spiritual awakening in the present time; for what happened and what was performed and spoken by Me then is also now taking place - spiritually. In those days I wandered from town to town, from village to village, preached, healed and did good works. I stimulated those who were half asleep, and awakened the physically and spiritually dead. And now, already for a long time, the same is happening. Everywhere I awaken the innermost qualities of the souls through an unconscious impulse; I awaken people through a linking of circumstances, through all kinds of accidents and suffering, so that they may not forget entirely that they are formed from more than one substance and that they do not completely deny what is of the spirit and soul. Everywhere, as it also was at the place of that certain ruler, I first drive out of the house the minstrels and diners who want to give the appearance of a cheerful scene even to a funeral. Life and its purpose is too serious; one should not play with its changes and vicissitudes as with children's toys.

Before true insight can be gained, the inner house must be put in order to give the soul time to adjust itself, so that it can gradually be shown how little substance and permanence there is to be found in worldly things, to make it favour the spiritual and fear no effort or sacrifice to make the spiritual its own.

In such a way I arouse many a man from his spiritual sleep. I lay My hand upon him or touch him only with a finger, so that he may not be entirely lost or perish spiritually in materialism.

From such a night of the soul a person can only be awakened very slowly.

As I once said to the people standing around: "The maid is not dead, but sleeps!", so also in these days I often show that people who sometimes appear to be most corrupt have merely sunk into a spiritual sleep and that only the right call is necessary to expel this lethargy and make of the sluggard an active laborer in My vineyard.

Many have I already awakened who now thank Me a thousand times, although the manner in which they came to recognition was not quite after their taste. However, depending on their spiritual individuality, stimulants were often needed by which alone the ultimate purpose could be furthered. All of you were likewise lulled into a comfortable spiritual sleep by rendering your religious faith as convenient as possible. I have awakened you by various means in order to arouse anew the inner qualities of your soul. Upon many a one of you I laid My hand and others I touched only with My finger according to the need, one requiring a gentle touch and another a stronger, more persuasive inducement in order to make him recognize where he actually stood and how much he still had to do so as to attain the goal, or at least to become aware of it. Since the goal I have set for you is not so near and not so easily attained, I had in your case first to eradicate your old traditional prejudices in the same way in which I once expelled the minstrels on the occasion of a death before the nature of My teaching could be understood.

What I achieved with you in so many different ways is still happening today with entire nations. There, too, I drive out the noisy musicians, the pipers and drummers, who are inclined to make merry even over graves. I sober up the nations through distress. I free them from the delusion that worldly desire, which seeks only pleasure, is man's main pursuit. Through very unpleasant events, unfortunately, I teach them the instability of worldly pride, worldly glory and worldly possessions, and prove to them the eternal duration of spiritual treasures.

In this way fare individuals, whole nations, rulers and priests. To all of them I show that there is still another One above them, Who, although He suffers them to do what they choose, alone holds in His hands the threads of the linking of circumstances and relations, and Who knows how to utilize everything - even men's most wicked acts - for the best of humanity as a whole and the individual as such.

Thus, the process of evolution progresses only slowly, yet irresistibly approaches its goal. I awaken all men, all nations, all kings and priests. All of them shall come to realize that they have been asleep, and they shall also understand that one cannot always sleep, that sleep is good and useful only when it serves to restore spent energies. Where this does not take place, sleep is useless, harmful, and only makes matters worse. Hence, the spiritual sleep into which many were lulled, or had lulled themselves, must be considered solely as a great delay on the road of spiritual evolution. Therefore, the awakening is necessary all the more so in these days when the solution of the question of mankind's destiny is imminent, and when most people find themselves so steeped in worldly, selfish activities that hardly anyone can be awakened any more by the mere touch of a finger. On the contrary, in most cases forceful means have to be used in order to pull them out of the mire of this world into which they have sunk so deeply.

Men have now strayed so far from their real goal that no human power would ever be able to awaken them from their dreams and get them away from their hunt for pleasures. More than ever I must now intervene, since also the rulers are laboring under the same delusion as their people. For that reason, everywhere, and in various ways, the call to awake is sounding for both individuals and entire nations.

So far neither the individuals nor the nations know what they really want. But just wait! Let the minstrels first be driven out, then a more earnest disposition and greater awareness will follow. Conditions will clear up and the unnatural, the unlawful and the overstrained will have to make room for the real and the imperishable. There will be plenty of resistance on the part of many, yet the medicine must be taken and the bitter cup emptied to the very dregs.

Since mankind has strayed so far from the right path, the way back must, of course, be a long one, - but return he must! It is necessary for him to understand that there is only one God and one realm of the spirits, and everything else is to serve as a footstool; and that material things, however devotedly revered, have no permanency and cannot yield lasting pleasure. Thousands of erring are hurrying along the wrong path to an early death. Immature, they leave this world and arrive in the beyond even more so. What shall become of them? Here they could not remain, and there they do not like it either. Oh, you do not know the agony of such souls who are wandering around undecidedly! The temporal world, now lost to them, is no longer accessible to them, and the spiritual does not fit their ideas or their nature.

That is the way it goes, when people, even entire nations, utterly disregard their spiritual happiness, cling to the material things and, finally, having lost the material, are unable to make the spiritual their own. It is their own fault. - This is the reason for My awakening calls. Not in vain did I say: "If an eye offends you, pluck it out, for it is more profitable for you that you arrive with one eye in a better world than to expose yourself to the greatest spiritual agony with two eyes!" Accept all happenings as gifts of love, however and whenever they may come; for I know best how, when, and by what means I can set depraved people and erring nations on the right path and thus still save them in time from total ruin.

You were taught a purgatory where souls are said to be cleansed from their evil passions before they could be received into paradise or heaven. But I say to you: The way in which purgatory has been described to you is utter nonsense; spiritually,

however, it does exist in man himself. There, everything that is evil must first be swept away before one can feel at home in better circumstances; and to this sweeping away I contribute much by sending all kinds of conflicts and sufferings. Thus I awaken the slumbering good qualities in the human soul in order that it may pull itself together to combat the evil with energy and sweep away all that could be detrimental to it. When I once said: "The maid is not dead, but sleeps!", they laughed at Me. In the same way, also today, very few people understand Me when I want to arouse them, although it is in their best interest. Therefore, strive to understand My hints and admonitions, so that you may notice when I touch you only with My finger for your own good! A loving father who cares very much for the welfare of his children can only reform, but never punish. Of that be always mindful! Amen.

## **- Sermon 50 -**

Twenty-Fourth Sunday After Trinity. The Stilling of the Tempest

t. Matthew VIII, 23-27: "And when he was entered into a ship, his disciples followed him. And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. And his disciples came to him, and awoke him, saying, Lord, save us: we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!"

*(May 1, 1872)*

This Gospel tells how I once had boarded a ship and fallen asleep, when a great tempest arose and My disciples woke me that I might still the tempest and the sea.

This happened only before the eyes of My disciples, although people on land, too, had observed how, upon My Word, the waves calmed down and the tempest ceased. Thereby I gave My companions another proof that I was not only the Lord of death and life but also the Lord of all visible nature.

Although this act should have opened the eyes of many as to Who I actually was, only few comprehended that I was more than a man, that I was the Son of God, or God Himself. As the storm kept growing in force, My disciples lost heart and woke Me full of fear, thinking that the end had come. They shouldn't have thought that seeing Me sleeping so peacefully! However, the concept 'Son of God' was not clear to them as yet, and that is the reason why you see them on various occasions lose heart and doubt My omnipotence, notwithstanding the fact that they had only just seen Me perform deeds no ordinary man could perform, but only He Who, far above all that is physical-material, is firmly holding in His hand the threads of all creation.

I often revealed My power to My disciples through miracles, but they still could not quite get used to the idea that they were not dealing with an ordinary mortal, but with a divine man. At all times I arranged the circumstances in such a way that besides My teaching My deeds had to bear even clearer witness of Him Who had sent Me. Even when I returned after My death there were still doubters as, for instance, Thomas.

That which was already so difficult in those times under My direct, visible influence, has now, when I speak to you either through specially chosen scribes or through a person's heart, become even more difficult and doubtful. Now My words shall and must suffice, since the time of compulsory belief is past and no more miracles are performed or allowed through the participation of other people. Most of those who now believe in My Word are not in the least convinced of its infallibility. At the slightest danger, that which happened to My disciples is also happening to them now, that is, they, too, doubt My promises, My words.

The situation as it was when I was on the ship with My disciples corresponds to everyone's own ship of life, wherein I am asleep as the Divine Spark until all kinds of calamities compel a person to seek refuge with Me.

With most people it is the same as it was with My disciples: While they are not in danger, they do not come to Me. My disciples believed that they were lost and called to Me. In difficult situations, when the frailty of all earthly things reveals to him plain reality unmasked, man seeks comfort and peace within his heart, which he expects from the outer world in vain. Until then I had been lying asleep also within him. He did not regard Me as something essential and real, but as something imagined, unreal, a make-believe which others, usually priests, taught men for the sole reason of enhancing their own power, whilst man's spiritual welfare was being ignored.

But when the little ship of life is tossed about by worldly storms, then worry, doubts and fears arise. All the doctrines that were drummed into a person through his education are then remembered, but he finds that neither dogmas nor nice

aphorisms are of any use for bringing tranquility and peace to his frightened soul. Then man turns to the divine spirit dormant within him, seeking support in the so far ignored inner centre of human life, so as not to perish under the force of circumstances. And when he has discovered this inner treasure, when he has comprehended how little all material things are worth compared with a single flash of thought from this sanctuary, then the waves will calm, the winds of passions and anxieties will be stilled, and tranquility and peace will return to the external world. Actually, this external world itself has not been disturbed, only the view of it. Then the divine spark awakened within man's heart says to the frightened soul: "But why are you so faint-hearted when you are carrying within you such a Lord over all that is physical?"

Behold, this is the spiritual correspondence to the individual human life of that act on the sea. In the life of nations, too, there is a spark of the divine motivating force which at times causes them to think, so that just as the individual, also a whole nation may become conscious of its mission on this earth. For everything that happens in this visible world is only a simple effect of love destined to bring out that which is of the soul and spirit in man.

This process also takes place in the life of animals, plants and stones, where it is, however, visible only to the eyes of the spirit. The forming, shaping and dissolving of all matter is nothing but the impulse of the awakened spirit that had been lying bound and dormant in matter. The progression and self-perfection from stage to stage could not take place if there did not dwell within matter the spirit awakened through outer circumstances.

As in those times the little ship with My disciples and Myself constituted the whole world being tossed about on the water, the changeable element, thus the stirring up through external effects of the spirit within matter is that factor which urges toward progress and perfection. My disciples' progress in faith and trust had to be brought about by various events. They had to become strong so that in the future storms of life they would not doubt but have firm trust.

In solid matter the spirit is an unconscious impulse which, in the animal, manifests as instinct and in man as the most highly developed divine spark. Man shall become more and more aware that he is not only a mortal, but a universal being which, standing between two worlds, has its material envelopment on this earth, but at the same time is also the spiritual image of a Supreme Being, the Creator, Who dwells in infinity high above all that is transient. He wants to educate His descendants to that for which He has created them, namely, purifiers of matter, spiritualizers of the coarse and the solid, and eternal dwellers in a realm of the spirit where matter once originated and where it must and will find its ultimate destination.

Therefore, you, too, must make every effort to awaken the divine spark within you, cultivate and understand it, so that on life's rough seas and in the tempests of passions, circumstances and events, you do not lose courage as did once My disciples in the ship, but keep remembering that your Father is with you. His voice may not always be heard, but He is not asleep, just as My Divine Spirit was not asleep in My disciples' little ship, but was waiting patiently for another faint-heartedness that would reveal the weakness of My disciples.

There I rebuked the winds and the sea, so that they became calm; thus the person who will seek Me within himself shall have, thanks to the divine spirit awakened within him, tranquility and peace - first in his own heart, and then he will be able to pass it on also to the external world. Remember this and do not despair the moment your wishes are not promptly fulfilled in the way you would like it! You, too, must become strong in faith and trust in the divine spirit within you! Amen.

## **- Sermon 51 -**

Twenty-Fifth Sunday After Trinity. The Parable of the Tares in the Field

t. Matthew XIII, 19-30: "Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? From whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn." "

(May 2, 1872)

The parables of this chapter contain the whole history of My teaching and also the history of My creation from beginning to end. The history of My teaching, because they show you upon what different ground My teaching and My words fall; and the history of My creation, because they clearly reveal to you how the Divine Word of the highest spiritual consecration, rising

from level to level, finds its expression in the millions of worlds. And as the impression which My Word makes upon millions of people is different with each individual, thus also the evolutionary process of each world is different from that of the others.

These parables, as I told them once to the people of Israel, were taken from ordinary life so that the listeners could easily understand them. But in spite of this, they did not comprehend in the parable which was chosen for this Sunday, who among them was compared to the good ground, who to the stony places and who to the wayside upon which some seeds had fallen.

This parable shows that I do want to convert people through acts and words, but that the good seed, since the world with its pleasures mixes with it, grows only sporadically in some places and does not generally bring forth the fruit that should result through the words from My mouth. It also reveals that the end, the harvest, will separate the good from the bad, and that the good will receive their just reward. The obstinate and evil, however, will have to experience the long road of matter until they have thrown off all impurities and can join the harmony prevailing in My heavenly kingdom of the spirit as a spiritual note. Since the fall of Lucifer, in the whole of creation that which is good or light, which is the spiritual, has its opposite in that which is evil or heavy - the material or physical. The immense multitude of apostatized spirits, who had fallen with Lucifer and were bound in matter as its carriers, classify all the created worlds according to their spiritual content, and that is why the worlds are more or less light or heavy from a moral and spiritual viewpoint. This means that on all the globes the great principle of the highest attributes of My own Inner Self is expressed as the greatest love with all the qualities arising therefrom.

The sole purpose of My coming to your earth and teaching My disciples was to reveal to all created beings My spiritual kingdom, its laws and its fundamental principles. When I taught on your earth I did not say anything new but always the same, which since the beginning of creation I had impressed upon all My spirits, namely, what their ultimate goal is to be and what they must strive for. Even into matter with its imprisoned spirits I put the impulse to strive for perfection, thus to spiritualize the external, the components of matter, until the latter, in harmony with its inner nature, can finally rise to higher potencies in the evolution of life, from a heavy rock up to man who is conscious of himself and who then -conscious of his mission - must spiritualize his own material nature until ultimately, when his outer nature has become equally spiritual with his inner man, he is ready to be received into My Kingdom.

The parables about the sowing of the seed correspond to the progress through these phases, for the seed sown, fallen upon various kinds of ground, will bring forth various fruit depending on the elements it finds there for its growth. The setting free of the human nature, that is, man's free will, brings about this different conception of My teaching as I once taught it to My disciples and as I at present again reveal it to only a few on this earth. Men, standing midway between the two poles of good and evil, had of course to show different reactions in the way they would or could grasp My teaching.

As the countless worlds in My entire creation all differ, thus figuratively expressing the various ways of comprehending pure truth, so men also differ with millions of deviations, each individual considered as a spiritual world in itself.

Thus you can recognize in these parables the far-reaching significance of the seed. The word "Let there be!", which was once spoken by Me, is still effective today and will ultimately unite all spirits within one spiritual realm, although individual worlds and individual men will have to cover longer or shorter distances to reach this destination.

My Word, or the expression of love in all its aspects, contains all of creation and My whole teaching. This proves that I have given only laws of love, that is, only two. These, however, are of value only if one complements the other.

These laws of love are the seed I have sown physically into My entire creation and spiritually into the hearts of all rational beings. The springing up of this seed, depending on the greater or lesser influence of the material world, will determine the progress towards the good or regress to the evil, the material.

In consideration of the liberty of man and all created spirits there also had to spring up tares among the good wheat, as I told it figuratively in the parable. In this case, those people who did not walk upon the right path will realize only at the end of their earthly pilgrimage how far they have strayed from the proper road to their salvation. Then this struggle, which so many believed to have ended with their departure from this world, will have to be taken up once more in the other world from within, under different conditions and with only few aids and great obstacles.

What physical death is for each individual, as a small spiritual world, is for mankind on earth the end of all that is material, of all worldly temptations, which will still come to pass prior to My Second Coming, since after that the spiritual kingdom on your earth will have its inception and My seed, or My Word, will bring forth equal fruit everywhere.

All My preparations in your time aim at that, for upon your earth, unfortunately, the tares already prevail over the good wheat. Hardly any but stony and sandy ground can be found and the principal growth consists in thistles and thorns which mar the surface of your earth. My reapers have already been in action for quite some time using every means to eradicate the rapidly growing tares, but things will be getting worse, since man in his freedom has developed an almost stony heart upon which, as upon a hard stone, a mere touch leaves no trace behind and over the surface of which everything passes without leaving an impression.

Make sure that no weeds of evil passions, favoured by worldly influences, spring up in your hearts! As I once said to My disciples, I say also to you: "Who has ears to hear, let him hear, and who has eyes to see, let him see!" Unfortunately, there are still many who have ears but do not hear the spiritual wind that blows through all creation, and who have eyes and do not perceive the ray of light from My eternal kingdom of the spirits which is beginning to illuminate progressively all nooks and corners of your dark earth so that, on My arrival as the King of Light, there will no longer be any shadow or darkness.

There are still many who, chasing only after worldly pleasures and values, do not want to recognize a spiritual world, a higher spiritual principle or a God as creator. They are like the thistles and thorns. Keep away from them! Their prickles cause you to see that you may approach such sham-philosophers and scholars only with caution. They shall be thrown into the fire, as is written; into the fire of tribulation and suffering. Only when purified after a long struggle, will they be able to participate in the spiritual kingdom which they had previously denied so steadfastly.

For them are meant the happenings in nature and the epidemics which rake them away in great numbers. Others will be reminded of the existence of still another world beyond the natural, material one through the loss of beloved persons. Theirs will be a sad awakening - and yet I have to awaken them since I do not want to lose even an atom, still less a human soul which I once created in My image internally and externally.

You, too, should learn to hear with spiritual ears what I am saying to you, what the happenings in the world are telling you and what all nature is calling to you: 'There is a God, and He is a God of love!'

He sows His seed regardless of the ground, upon the highways or in the stony places, or among the thorns and thistles. Since man is free, the seed can work according to the nature of each individual, but in the end the objective which I, the Sower, had in mind, will be achieved. In spite of the different kinds of ground, there will ultimately be a rich harvest; eternity ensures My success. My Word, having passed through all the phases, trampled underfoot by some and joyfully saluted by others, must nevertheless yield the same result. For My Word - the Seed - is a Divine Word and, consequently, can and must improve and spiritualize the ground upon which it falls, if not on this earth then definitely in the beyond.

My aim and purpose with this message is but to shorten the road for men and to further their progress. Hence, the repeated admonition in this chapter: "Who has ears to hear, let him hear!" Understand and comprehend it well and act accordingly, and you will discover in yourselves, whether the seed has fallen upon good or stony ground! Amen.

## **- Sermon 52 -**

Twenty-Sixth Sunday After Trinity. Explaining the Kingdom of Heaven

t. Matthew XIII, 31-33: "Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof. Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened."

St. Matthew XIII, 44-50: "Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth."

*(May 3, 1872)*

In these verses the Kingdom of Heaven is metaphorically compared with various things in order to give My disciples and the people gathered around Me an idea of the realm awaiting them when their life here is ended; also to show them how to win it and what their lot would be if they became unworthy of it because they had acted contrary to the divine laws.

Unfortunately, people never have the right and true concept of the Kingdom of Heaven, the other, the spiritual world. If they had, they would be sure to do everything in their power to win it instead of thoughtlessly forfeiting it as they are doing nowadays.

Everything visible in the world - through the fact of its being visible and tangible - holds within it far more proof of its existence than any spiritual power which is invisible, intangible, imponderable. That is also the reason why this material world has so much more influence on people's minds than the spiritual. If people could understand and see the material world as it really is, what it is made of, how it is maintained, and what its purpose is, they would be able to read many a thing in the great book of My creation that would easily open the door for them to the spiritual world.

By examining a machine and beginning to understand how it operates, a person will have to admit that it must have been constructed by somebody, and the more one fathoms the secret of this machine, the more one will also respect its maker. Then one will understand that everything is arranged just the way it is thanks to a well-calculated system and not by mere accident.



This is the way My creation should be contemplated, but, unfortunately, this is not done. Every discovery in the field of natural science is incorrectly explained by your scientists and made use of solely for material purposes, which is of little benefit to the Creator of the ingenious machine of nature. Even if one or the other scientist detects traces of a higher, spiritual power, he makes every effort to deny with high-sounding scientific phrases that to which he has come so very close; or he gives another explanation at his own discretion because he does not want to acknowledge a God. If there has to be a God, he would rather be it himself.

This wrong conception of nature is responsible for the fact that the greatest book, lying open before the eyes of mankind day and night, is misleading. Anyone could read in it all the things I do to make My love comprehensible to My created beings and how short the road would be if men would observe nature and its laws instead of acting contrary to the divine laws and making the great eternal world inaccessible to themselves through their absurd conception of the material, visible world. At the time I presented the parables mentioned in the Gospels to the people for their spiritual digestion, I had to omit all scientific comparisons and use only familiar illustrations that were easier to understand.

The first mentioned parable about the grain of mustard-seed I used because this seed, as well as the plant, were well known to the people. Thereby I wanted to hint that just as in this tiny grain of seed there is contained such a tall plant, in the human heart is latent the entire future realm of the spirit, the Kingdom of Heaven. As the seed needs moisture, the human heart requires only the almighty love as a spiritual awakener in order to develop the enclosed germ of divine origin. Then the development will make such good progress that - as the Gospel says - even the birds of the air will come and lodge under the branches. Spiritually this means that even the angels, the light, blessed dwellers in the spiritual spheres, like the birds of the air, will show a lively sympathy with the heaven emanating from a god-inspired heart, spreading peace and joy all around.

With this parable about a tiny grain of seed and its growth I wanted to prove how infinite the power of the divine Word is, provided it falls on good soil, like the grain of seed, and finds the substance for its growth.

The following parable, in which the Kingdom of Heaven is compared to leaven, depicts the spiritual process that takes place in a human heart as soon as it receives the Word and begins to sift the good from the bad, just as the leaven calls forth a process of fermentation in the flour that has been mixed with water, whereby the various elements in the flour conflict with each other. The bread made by this process has then become less detrimental to the human organism, which is very important with various artificially refined types of flour.

Thus, with this parable, I wanted to draw people's attention to the conflict that starts the moment the human heart turns away from the world and toward the spiritual.

Further, there is a parable about a man who found a hidden treasure in a field and sold everything he possessed so that he could buy the field and become the owner of the treasure. This means that once a person has recognized what joy and unimaginable happiness is gained by accepting the Word of God and complying with it, he will leave everything else behind and strive towards attainment of these spiritual joys, just like the merchant who sacrificed everything he had for the sake of buying one pearl.

All these parables referring to the Kingdom of Heaven were given to point out something of great importance. The first one showed the magnificent growth of the Kingdom of Heaven in the human heart once it has taken root there; the second one showed the conflict the Kingdom of Heaven calls forth between world and heaven or matter and spirit. The third one showed the value of the Kingdom of Heaven and the tranquility and happiness gained through it. Nothing in the world can match this treasure.

There is yet another parable, namely, the one about the net that was cast into the sea and drawn to shore with a rich haul. This parable means that the Word of God is accessible to all - the weak and the strong, the good and the bad, - and that the haul will be sorted only at the end. Then the good will receive their reward, whereas the scorners of this Word will have to blame only themselves for the consequences.

As expressed in this parable, there will be a sifting between those who have spiritually absorbed My Word that was given to all, and those who disregarded it. This was to make My listeners understand that the acceptance or rejection of My Word is not left to people's own judgment, but that they can be forced through various circumstances to give their free will a better direction.

I described the consequences of disregarding My teaching with the terms "cast into the furnace of fire" and "eternal darkness," which is equivalent to spiritually tormenting self-reproaches and a neglected heart. My Spirit was to spread light, not darkness!

Thus I predicted the end or sifting of that which is light from what is dark, which ultimately has to take place, so that people would understand that a God must have a purpose for that which He has created and would not be prepared to abandon this because of the stubbornness of one or the other. It was to be expected that such or similar speeches would stir the people, since the road to future enjoyment of spiritual beatitudes and even the - by their standards - righteous actions were made very easy for them by their priests and scribes whereas I, although I promised them the same beatitudes, did not describe the winning of them as so very easy and warned them of the consequences of offending against the given laws.

That is why they were shocked at My words and annoyed with Me, which caused Me to say: "A prophet is not without honour, save in his own country and in his own house!", - a saying still widely used today and which can be proved by thousands of examples.

The world today is still the same it was at the time of My pilgrimage on earth. I preached to many deaf ears then, and deafness in spiritual things is also the fashion today. A man does not regard himself as educated if he cannot pride himself of

this deafness. In those times this deafness was often concealed by high-sounding words, whereas nowadays one is no longer ashamed of it but considers it important to be stone-deaf, thereby as though challenging Me to prove something better if I should be capable of it at all.

Well, I meet these so-called strong spirits with an endlessly great forbearance, and in the end we shall see whether there cannot be found some means of healing their deafness also. However, the others - considerably fewer in number - who know a little about My Kingdom of Heaven, receive a "grain of mustard-seed" of My love. I keep watching whether this grain has the power to grow in their hearts and to call forth a conflict like the fermentation process in the leaven, and whether it is capable of pointing them to the value of the hidden treasure in their own hearts to make them throw everything else overboard, that they may possess only this treasure. Then I wait to see how much of what was spread returns into My spiritual net. And, finally, the sifting is carried out and it is determined whether a man is worthy of spiritual beatitude or whether he must first be left to grope in the dark for quite some time until he realizes that there are divine laws which one may not violate without being punished.

Preparations have been made long since to make people adopt this view and to give them plenty of opportunity to keep also the smallest spark of their better self active. Already, for quite a while, all the world events, as well as the fates of individuals, aim at preparing the soil for My Word so that it may be accepted and begin its mighty growth, like a "grain of mustard-seed", where so far it has met with no, or only very little, approval.

You have already experienced it yourselves how, when and whereby I know how to awaken people. You know My means. They were and are not always pleasant, that is true; however, I, as the greatest and only soul-doctor, know best what stimulants are needed to awaken the souls that have fallen into an apparent religious sleep.

I have awakened you and then put the 'grain of mustard-seed' into your hearts through My Word. And even if at the outset it was an irritant and not at all pleasant, you have eventually recognized that you have to thank Me for what I gave you to replace that which has been taken from you.

Thus the process of fermentation has set in with you, and as a result you have finally recognized the value of the hidden treasure within you and exchanged everything else for the precious pearl. This way you have helped Me with the haul, when the nets are cast, and with the sifting of the good from the bad by saving others from spiritual perdition and making their road to Me considerably shorter and easier through your example.

Continue to tend the grains of mustard-seed of love in your hearts, for the Kingdom of Heaven - as I once told My listeners - is not without, but within you. You can find it everywhere by taking it there with you. Once your innermost heart is spirit, you can spiritualize everything else through it. Therefore, do not cease to strive for spiritualization! As you progress in this, the true pleasures keep increasing and with your advance in the teaching also your cognition keeps growing. Then you will be ready for the other, the eternal, great spiritual world for which everything you do in this world must serve as a foundation, and where you can return to Me with rich blessing the talents entrusted to you.

Be prepared and do not be afraid! He who is with Me and has faith in Me will not despair, even among the greatest horrors that might come over your small earth - similar to a process of fermentation, since I have thrown My Word as leaven, as an irritant, into the hearts of the nations. He knows that the Father cast His net into the great sea of souls and spirits. And even if thereby he, too, is captured, the good can always only reap what is good.

Therefore, equipped with the pearl of trust and love, preserve your treasure until the time of change! In other worlds and under different conditions I shall then exchange the treasure gained here on earth for a greater one which, complementary to the former, the grain of mustard-seed, will then represent the great tree in whose branches the angels, together with you, will begin to praise Me with hymns of love and trust. Amen.

### **- Sermon 53 -**

Twenty-Seventh Sunday After Trinity. The Latter Days

t. Matthew XXIV, 15-28: "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) Then let them which be in Judaea flee into the mountains: Let him which is on the housetop not come down to take any thing out of his house: Neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the sabbath day: For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: But for the elect's sake those days shall be shortened. Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east,

and shineth even unto the west; so shall also the coming of the Son of man be. For wheresoever the carcase is, there will the eagles be gathered together."

*(May 4, 1872)*

This is the last Gospel I shall explain to you. It deals with the latter days of Judaism, also the final conditions among mankind and even the last events at the end of the visible world which, transformed and rising to higher levels, will commence a new cycle.

I once predicted to My disciples the destruction of the temple in Jerusalem, the first act of the end of the Jews as a people. They had then lost their importance as a people and were no longer worthy of living together in a country of their own on this earth, after having endeavoured to destroy the greatest kingdom that has ever existed, My everlasting Spiritual Kingdom. They had been chosen from the very beginning through their religion and their prophets to become that nation into the midst of which I could descend to the earth, but afterwards they proved themselves quite unsuited to embrace and spread My teaching.

The light of truth was conveyed only to My disciples and a few elect of that nation. The others rejected it and preferred the darkness and sticking to the dead letter, a trait they have not got rid of to this day, although they are compelled to live dispersed among all the other nations.

History tells you clearly how everything I predicted really came true soon after My ascension to My Kingdom. Thus ended with the temple, which spiritually had already been destroyed long ago, the history of a people I had chosen from among many to be the carrier and promoter of My eternal truth.

I had also predicted to My disciples how, in the course of time, My religion, My teaching, would keep growing stronger in its fight with Judaism, in its progress benefitting its followers more and more, whilst Judaism with its cult, instead of progressing, has remained stagnant and its followers are still today waiting for the Messiah with the same worldly ideas as they did almost two thousand years ago. Already then I had endeavoured to enlighten them with regard to their wrong concepts, but their obstinacy was My greatest opposition.

Everything in My creation keeps progressing. Everything changes and in this change perfects itself. Only the Jews did not want any innovation or change, and so they can blame only themselves for their lot - being despised by all nations -since they serve only that which is the most inferior thing on earth, mammon. Thus he who strives after material instead of spiritual values punishes himself, for My Kingdom, even though it appears to be material in its visible form, is only spirit and not matter.

What happened to the Jews at the time Jerusalem was destroyed will happen again at the end of today's mankind. There will again be the horrors of war and destruction, only in a different form. And just as in those times the few that believed in Me had a better lot or, if it was hard, were better able to bear it thanks to their firm faith in Me, thus it will be in the time preceding My Second Coming. Then, too, faith and trust will have disappeared on earth because mankind, or at least the majority of men, will be favouring the world and its pleasures, as can already be noticed everywhere.

Therefore, the purification of the spiritual sphere of the soul must be undertaken in accordance with what I said of the figtree in the Gospel. When it starts to come into leaf and develop sap, it is the time preceding the summer, the time prior to development and fructification, which spiritually compares with the time of testing and separation, when man has to account for the spiritual values entrusted to him.

Natural events, accidents and illnesses preceding this time are the last efforts to save whatever can be saved, that not all may suffocate in the mire of selfishness. The arrogant human heart can only be made pliable through misfortune and blows of fate.

Like reality, truth must present itself in a naked form, unembellished by illusions. Only thus can it have a healing effect. And when the material world presents itself undisguised in its transient and deceptive nature, when it rejects a man mockingly, scornfully turning its back on him who wanted to caress it, only then - usually too late - can the spiritual begin to effect its influence; only then are better thoughts and purer emotions awakened. Thus I, as a loving Father, have to guide man towards recognition of the true value of things so that he may find Him Who is permanent peace. It is obvious that these ever-increasing efforts are being opposed with all available means, that believers have to put up with ridicule, revenge and persecution, that false as well as true prophets will endeavour to teach the people and that, in the end, most will be totally confused. As it was before the deluge, My admonitions will be futile with many, and only few will mend their ways. However, when events precipitate, most people will be saved spiritually, and then they will thank Me that I have saved them through such severe measures from the general destruction.

When all these unfortunate happenings will befall mankind, as once happened to the Jews with the destruction of their temple and Jerusalem, - whose fault will it be? Am I a God of revenge, Who wants the blood and misery of so many thousands? Or are not they responsible who want to bend everything to their own will and would like - if at all possible - to upset even the great laws of the material as well as the spiritual world?

I have it written down here for all the world to know! As I once predicted the downfall of the Jewish people, which also came to pass, you have here in 53 sermons plenty of admonitions and predictions wherein I have made it quite clear to you what is going to happen, and how and when it will take place, in order to guide My erring children onto the right path. Already at that time I told My disciples: "The Gospel of the Kingdom of God will be preached in all the world!" - and it is this work which I now give you as a token of My love and grace.

The time of abomination and desolation is to be understood in a spiritual rather than a material sense, for what is said in the Gospel as, for instance: "Let him which is on the housetop not come down!" and so on, means: Let go all that is worldly and stick to that which is imperishable, spiritual! There you find the anchor that can securely hold the vessel of your life in the storms of material misfortune and spiritual distress! Without this anchor you will find no rest, no peace! Therefore, gather around Me and hold fast to Me and My teaching! For, as is written: "Heaven and earth shall pass away." Yes, heaven and earth will pass away; they will dissolve into other elements from which other forms and other worlds will arise. The whole of creation will go through the same process as the Jewish people, which with its traditions and its religion was the basis for My teaching.

I have put My Spirit into everything in creation, even the smallest atom, to enable matter to develop into something greater and higher. Thus the Jewish people was the best suited element within which I could descend to the earth and - as in the entire visible creation - complete My great spiritual task. However, just as the Jewish people, after its mission, ceased to be a nation and as mankind, after its purification, will cease to be a carrier of all the selfish desires, because there has to be made way for something better, the whole of creation, which so far is still the basis of My love for all created beings, also will one day have to cease being the manifestation of My divine thoughts.

When the created beings will have matured to a stage of spiritualization where even the finest matter must appear gross, then this world, so rich in wonders and beauty, will be too gross a carrier for the pure spiritual and must be dissolved. The entire creation must be adapted to those dwelling in it. At that time the Son of man will appear in glory - as I once stated - because also the created beings will have attained a spiritual condition that will make it possible for them to bear this brilliance and glory. Then the highest spirits and angels will be gathering the elect from the four winds and from one end of the universe to the other.

This will happen repeatedly, each time on a higher level involving greater beatitudes. I can reveal Myself to My spirits only to a point comprehensible to them. However, since I am infinite, conceptions of Me are infinite, too, and My Kingdom would not be infinite if a constant enhancement of the spiritual potencies were not possible.

All this I predicted to My disciples using parables, not only that they might know it, but to provide proof that My words are not transient and will remain true forever. Do not think that I came into the world for you alone and suffered only for the sake of the small earth and its inhabitants. My deeds are deeds of infinity! Also the Bible, which partly contains My words spoken during My years on earth, is not just for you, but belongs to all creation.

Even if millions of worlds do not yet know of My existence, the time will come when these words of God will reach them and be comprehended according to their spiritual level. Then those who are fully reborn in the spirit will shed the hard shell of the letter and literal interpretation, and the pure and profound meaning of God's words, the words of a loving Father, will speak to all creation, clearly comprehensible: "All of you love, oh love one another!" For I created the world out of love, and out of love I performed the greatest act of meekness on your earth; out of love I am purifying mankind through distress and suffering, so that My words, which I once spoke and have now explained in this Gospel, shall remain true everlastingly. They have no other purpose than to make My children into that which many have been only in name.

As after a thunderstorm, so it will be after the abomination of desolation, and the sun of grace shall shine again for all in its full brilliance. As the spiritual atmosphere will have been cleansed from all the poisons, everything will be ready for a new, active life, just like the refreshed earth after a thunderstorm. Amen.

## Epilogue

Now these 53 sermons are completed and you have before you a treasure which - although you may value it highly - you cannot fully comprehend, since My Words hold an infinite meaning. Taken as individuals, you, too, differ infinitely, and as a result, spiritual comprehension, even though it is already spiritual, always allows a still higher level.

The Word is like a mustard-seed which, during its growth, keeps bringing forth something new, developing from one wonder another one. Thus also this book is meant to show you wonder upon wonder the more you progress in knowledge.

Therefore, read each Sunday the respective sermon and celebrate - at least you among thousands of people - the Sunday and day of rest in a way worthy of Me and you!

Then peace and contentment will flow into your heart, and in some instances you will experience how one or the other sermon from My mouth is appropriate for certain circumstances and suitable to re-establish the spiritual equilibrium within you, which you would otherwise probably not achieve.

Man must have a source of comfort! The world with its events and the complications in social and family life often rob him in one moment of long-cherished hopes, and leave him disillusioned. Where is a person, pursued by all kinds of sufferings and troubles, to find better comfort than in the words that flowed from My mouth?

Behold, My children, each day has its own troubles, each week brings you - at least from the outside - more bitter than pleasant things. Where is the already half-broken little flower of trust and love for Me to find better support and stronger nutrient than in My Word, through your loving Father's comforting words He had destined for you already almost two

thousand years ago?

They are contained in the Bible before you but, short sighted as you are, you do not recognize what is shining forth from its words. That is why I condescended to help you lift the veil. Poor children, why do you often gaze so disconsolately into the distance, up into the endless, blue sky, when heaven with its splendour and light is so close?! Reach for these sermons, read first the Gospel from the Bible quoted therein, ponder the meaning of the quoted text, and you will soon become aware of the light and warmth flowing towards you from these words of fatherly love. If quite often you take these words to heart and are even alarmed at your own within, when you realize how distant you still are from that which for a long time you believed to have achieved, take comfort in the fact that every mistake can be corrected once it is known. If the sermon has uncovered for you this mistake, thank Me for drawing your attention to what is wrong with you. Then it is solely up to you to carefully avoid this error, which formerly you did not even regard as such.

The words put down here will always give you peace and comfort, although, perhaps, not instantly. They will often give you the incentive and serve as a guide to how peace can be gained. These sermons are meant to be like steps which by and by will teach you to know Me, My Words and yourselves ever better and enhance your insight; for eons of time would not suffice to explain all that is contained in My sole two commandments of love.

And you, My dear scribe, who have completed this work with great perseverance, and not always under the most favourable conditions, since outwardly and inwardly many a storm has caused you to slip, - be comforted! The reason why I sent you bitter things was that the best healing can be achieved only by harsh means.

You will be healed, and through that which I had you write down for others, also they will come closer to their healing and self-knowledge. You have accomplished two things in one and the same work. You have, indeed, written it under bitter circumstances, but therefrom blessings will arise for you; for you have given something sublime and divine to others, which will bring also to them blessings, tranquility and peace in troubled moments. Thus you have fulfilled your task.

The living and future generations will find in this book the key to a better understanding of their mission and destination, and for this I shall give My fatherly blessing to everyone, everywhere. Amen.